Christ's FAMOUS TITLES,

AND

A Believer's Golden Chain,

Handled in divers Sermons.

Together with

A CABINET of JEWELS,

Or a Glimpse of *SION's* Glory.

AS ALSO

Christ's Voice to London.

The Great Day of God's Wrath.

The Necessity of Watching and Praying.

WITH

A Small Treatise of DEATH.

By *William Dyer*, Preacher of the Gospel.

Ephes. 3. 8.

Unto me who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable Riches of Christ.

LONDON:

Printed for the Use of Private Families, especially his Friends in *Devon.* 1687.

To all my Loving Friends, into whose hands these shall come, Greeting.

My dearest Friend,

WHom I Love dearly, Remember daily, Long for greatly, Pray for earnestly, and praise God heartily; to whom I could write with my purest Blood. And do send these Lines from my very inward Bowels.

Though I cannot say I am so transported with Affection and Zeal as *Paul*, to wish my self accursed from Christ for their sakes; yet I am perswaded, I could be contented with *Jonas*, to be cast into the Sea, for the pacifying of God's Wrath for you; that I may be free from the blood of all men, I may be free from the strength, and by the Power of God, to deal plainly, and I hope sincerely with all men, not valuing the smiles, or fearing the frowns of wicked men, it is better to lose the smiles of men, than it is to lose the souls of men, though there be many that are enemies to me, yet I am enemy to none, a hater of no man's person, but a lover of every man's soul; he that loved me when I was an enemy, commanderh me to love my enemies. Dear Christians, cleave to the Lord, and follow after the Lord fully; neglect no duty, though you may know there is danger in doing, fear God and Sin, more than Men and Suffering; let your Souls bear up with Christ, bear off from the World, beat down your Corruptions, and bear forth your Testimony; Respect all, reject none of God's Commandments, take patiently and thankfully the hardest dealings of God.

The heaviest Afflictions on earth are but light in comparison of Christ's sufferings, or the punishment of the wicked in Hell. When God's people are humble enough, and the wicked high enough, and the Lord's appointed time is come, then expect deliverance to the Godly, and not before. You should not envy the Patience of God towards your enemies, for it is nothing in comparison of what love he sheweth to you; be you diligent at your work, and leave God at his work, you need not fear success, the Lord would soon turn from his wrath, if men were turned from their wickedness; look narrowly to your hearts, tongues

and ways. I never trusted God, but I found him faithful, nor mine own heart, but I found it false: take heed Friends, that you be not always wooing Christ, and yet never be married to him; therefore never leave till you have put the great question out of question.

Look upon Christ without you, and then search for Christ within you: he that will clearly see with the *eye of Faith*, must shut the *eye of Reason*; it is the will of God, that Saints should rejoyce more in what Christ hath done for them, than in what they have done for Christ.

Oh lay up, and lay out for Christ, make haste, and do your work, and God will make haste and give you wages.

Dear Sirs, I beseech you with beseeching, consider well these things, for these are precious truths, weighty truths, and necessary truths.

I shall add no more, but promise you my Prayers, and to request your Prayers for me, and for a Blessing upon this, that it may bring glory to God, and good to you, which is all aimed at by him, who is,

Your Soul's Servant,

William Dyer.

To the Christian Reader.

Courteous Reader,

IT is the great unhappiness of our Age, that the greatest part of men busie themselves most in that which concerns them least: Look into the World, amongst Rich and Poor, High and Low, Young and Old, and see whether it appears not by the whole scope of their Conversations, that they set more by something else, than Christ and Salvation; so they may have but some of the Earth in their hands, they care for nothing of Heaven in their hearts; though Gold can no more fill their hearts, than Grace their purses.

Most Men are like that silly Woman, that when her house was on fire, so minded the saving of her goods, that she left her Children roaring in the Flames; at last, being put in remembrance of it, she cryes out, Oh my Child, my Child! O how

many Men are there that drop into perdition merely for a little wealth.

There are many that are temporally Miserable, that are eternally Happy: and there are many that are temporally Happy that shall be eternally Miserable. Oh there is a great vanity in all worldly Excellencies; the Earth is big in our hopes, but little in our hands; it cannot satisfie the Senses of men, much less can it satisfie the Souls of men.

Dear Christians, according to my Talent received, I have endeavoured to set forth the Riches, the Loveliness, the Preciousness and Excellencies that are in Christ, to draw the heart after him, and to be sick of Love for him. Oh, Jesus Christ is a Fountain of Life, Light, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness, always full and flowing, yea, overflowing; Paul was so much taken with Christ, that he was ever in his thought, always near his heart, and upon his tongue; He names him six or seven times in one Chapter, 1 Cor. 1. Oh that our hearts and thoughts were thus fixed about Christ, and taken up with Christ, and those treasures of wisdom and knowledge that are in him!

The Design of this Piece is not the Austentation of the Author, but the Edification of the Reader; though the Author be contemptible, yet the Matter is comfortable; I hope none will blow out such a Candle upon Earth, by the light of which, themselves may see the Way to Heaven; If God had given in more of himself to me, I should have given more out to thee, but God looks not for what he gives not; If God may have Glory, and the Church Edification by these Labours of mine, I shall have my end. Now the good Lord bring thy Heart more and more in love with Christ, who is altogether lovely, that shortly thou mayest enjoy endless Felicity in his Bosom. This shall be his Prayer for thee, that is,

Thy Servant in Christ,

William Dyer.

THE

The Desire of all Nations.

Cant. V. xvi. *He is altogether lovely.*

OUT of the Lyon of the Tribe of *Judah* comes better and sweeter Honey, than out of *Sampson*'s Lyon: That is the sweetest Honey which we suck out of Christ's Hive: For the face of none is so comely in a Saint's eye, as the face of Christ; and the Voice of none is so pleasant in a Saint's ear, as the Voice of Christ. O Christian! the God whom thou servest is so excellent, that no good can be added to him, and so infinite, that no good can be diminished in him: He makes happy, and yet is not the less happy; He shews mercy to the full, and yet remains full of mercy: O come eat and drink abundantly! O Beloved! there is no fear of excess here, tho' one drop of Christ be sweet, the deeper the sweeter.

The Wine that Christ draws, is the best Wine that a Christian drinks. This whole Book of *Canticles* is bespangled with the Praises of Jesus Christ. The subject matter of this Book is a Declaration of the mutual intercourse of Love and Affection between Christ and his Church; what spiritual entertainment is given on both sides, with the sweet content they have in each others beauty. Here you may see the King in his glory, the Spouse in her

beauty; here you may see Christ giving her sweet Promises, adorning her with sundry Excellencies, communicating his Love, and commending her Graces. Here you may see the Church even ravish'd with the *consideration* and *contemplation* of *Christ's* Love and Beauty; his beauty is taking, his love is ravishing, his voice is pleasing, his goodness is drawing, his manifestations are inriching, he is the beloved Son, and the Son of love, he is nothing but love to those who are his love.

But I shall no longer detain you with a Crumb at the Door, but carry you to the Chapter out of which my Text is taken, and so lead you to the *Cabinet* where the *Jewel* lieth.

Brethren and Beloved, you have a glorious Description of Jesus Christ in this *Chapter*, and that from *Verse* 10. to *Verse* 16. where the Spouse is setting forth the Riches, the Dignity, the Excellency, the Beauty, the Majesty, the Glory, the Preciousness, and Loveliness of Jesus Christ, *He is white and ruddy, the chiefest among ten thousand, His head is as the most fine gold, His locks are bushy and black as a Raven, His eyes are as the eyes of Doves by the Rivers of Waters, washed with Milk, and fitly set, His Cheeks are as a Tree of Spices, as sweet Flowers, His Lips like Lillies, dropping sweet smelling Myrrh, His Hands are as Gold Rings set forth with Beril, His Belly is as bright Ivory overlaid with Saphires, His Legs are as Pillars of Marble set upon Sockets of fine Gold, His Countenance is as* Lebanon, *excellent*

cellent as the Cedars. And thus she sets forth her beloved; and at last winds up all with this rare Expression, *He is altogether lovely.*

The Text is a Sacred Cabinet, which contains in it,

First, The Jewel, *Christ*, in this word, *He.*
2. The Price of this Jewel, *Altogether lovely.*

The Observation or Doctrine is this, *That Jesus Christ is infinitely and superlatively lovely.* He is the most amazing and delightful Object: The very Name of *Jesus Christ* is a precious Oyntment poured forth. 'Tis said that the Letters of his Name were found engraven upon *Ignatius* his heart: *Jesus Christ* is in every Believer's heart, and nothing can do better there; for *He is altogether lovely.* That *Jesus Christ* is thus transcendently lovely, will appear four manner of ways.

1. By *Titles.* 2. By *Types.* 3. By *Resemblances.* 4. By *Demonstrations.* I shall speak only to the first of these: Our *Lord Jesus* hath seven famous and lovely Titles, which are as so many Jewels of his Crown.

1. *The Desire of all Nations.* 2. *King of Kings.* 3. *The Mighty God.* 4. *The Everlasting Father.* 5. *The Prince of Peace.* 6. *The Elect Precious.* 7. *Wonderful.* We will begin with the first of these *famous Titles*, to wit, *The Desire of all Nations.* This Title you have in the Second of *Haggai*, and the Seventh Verse, *And the Desire of all Nations shall come.* But you will say, How is *Christ* the desire of all Nations? Do not all the

Nations abhor him, and say, we will not have this man to rule over us? *The Kings of the earth set themselves, and the Rulers take councel together against the Lord, and against his Anointed, Psal. 2. Verse 2.* The Kings of the earth are afraid, lest Christ's Government should un-king them. The Rulers are jealous, lest it will depose them from their Dignities; even the Reformers, that have adventured all to set it up, are jealous, lest it will encroach upon their Power and Priviledges. Kings are afraid of it, and think themselves but half-Kings, where Christ doth set up his Word and Discipline. Lawyers are afraid, lest it should take away their gains, and the Laws of Christ should over-top the Laws of the Land. The People are afraid of it, lest it should compel them to subjection to that Law and Way which their Souls abhor. O how long hath the World rebelled against *Jesus Christ* and his *Government*!

But tell me, have the People gained any thing by resisting *Christ*, his *Gospel*, and *Government*, by hating *his Servants*, and by scorning *his Ways*? Or doth it make the Crowns sit faster on the Heads of Kings? I will leave you to judge of this. But, Beloved, for all this, *Jesus Christ is the desire of all Nations.* And that I shall shew you in five particulars. Though *Jesus Christ* be not actively desired by all Nations, yet he is rightly stiled *the desire of all Nations.*

First, Because he is most desirable in himself, and all things that *are desirable* are in him. Beauty

ty is in *Christ*, bounty is in *Christ*, Riches and Honours are in *Christ*, *Prov.* 8.18. *Jesus Christ* is the treasure hid in the Gospel, the Pearl of great Price, he is the Sun in the Firmament of the Scriptures, whom to know is Everlasting Life; he is a Spring full of the Water of Life, a Hive of Sweetness, a Magazine of Riches, a River of Pleasures, wherein you may bath your Souls to all Eternity. O he is *fulness* and *sweetness, the chiefest among ten thousand*, Cant. 5.10. He is more precious than Rubies, *and all the things thou canst desire are not to be compared to him*, Prov. 3.15. Alas, what are all the *Crowns* and *Kingdoms* of the *World*, all the *Thrones* and *Scepters* of *Kings* to *Christ*? I say, what are the *Treasures* of the *East*, the *Gold* of the *West*, the *Spices* of the *South*, and the *Pearls* of the *North* to them? This or whatsoever thou dost imagine, are not to be compared unto blessed *Jesus*. Beloved, the Glories and Excellencies of *Christ* excel all others; as all Waters meet in the Sea, and as all the Lights meet in the Sun, so all the Perfections and Excellencies of all the Saints and Angels meet in *Christ*. Nay, Sirs, *Christ* hath not only the Holiness of Angels, the Loveliness of Saints, and the Treasures of Heaven, but also the Fulness of the God-head, and the Riches of the Deity are in him, *Col.* 1.19. *For it pleased the Father, that in him should all fulness dwell*; fulness of Grace, fulness of Knowledge, fulness of Love, fulness of Glory: He is lovely to the Father, lovely to the Angels, love-

ly to the Saints, and lovely to the Soul; and therefore he may well be called, *the desire of all Nations*, for all desirable things are in him.

Secondly, Jesus Christ is called *the desire of all Nations*, because his desires are after all Nations, though he hath no need of them; he hath *thousands* of Angels before him; and *ten thousands* daily ministring unto him; yet such infinite love doth he bear to the Sons of men, in whom there is no loveliness, that he himself saith, *My delights is with the Sons of men*, Prov. 8. 31. That our Lord Jesus hath a strong desire after the Nations to convert them, and save the Nations, will appear by three things.

1. By what he did *before he came into the world.*
2. By what he did *when he was in the world.*
3. By what he doth *now he is out of the world.*

1. Our Lord Jesus had a great desire after the poor Nations before he came into the world, or else he would never have left his *Crown*, his *Royal Court*, his *Father's Bosom*, his *Glorious Robes*, to come into *this world* to be spit upon by men and to be murdered by men; nay, he did not only become a *laughing-stock* to men, but a *gazing-stock* to Angels. Now, Beloved, do you not think that Jesus Christ had a great desire after the *Nations good*, that he would leave all his *glory*, and *greatness*, and *pomp*, and *riches*, to come into this world, to be poor, to be hungry, to be weary, to be tempted, to be forsaken, to be betrayed, to be sold? But you may perhaps say, that Christ little thought his own Country-

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men would betray him. Why, Beloved, do you think he did not know it? yea, he knew it before he came into the world, that the *Jews* would crucifie him, and that *Judas* would betray him, *Joh.* 6. 46. He knew it from the beginning who they were that believed not, and who should betray him: Christ knew it before they knew it. Alas, our Lord Jesus knew it before he came from Heaven, what *course entertainment* he should have upon Earth. Now, beloved, put all this together, and tell me, had not Jesus Christ a great desire after us, before he came to us, That he would uncrown himself to crown us, and put off his Robes, to put on our Rags, and to come out of Heaven to keep us out of Hell? he fasted forty days, that he might feast us to all Eternity. He came from Heaven to Earth, that he might send us from Earth to Heaven. The Son of God became the Son of Man, that we the Sons of Men might become the Sons of God; and all this he did to save the Nations.

2. He had a strong desire after the *Nations*, when he was in the World. Oh, Christ would fain have saved the Nations, and healed them, and enlightned them, therefore he sends forth his *Apostles*, *Matth.* 21. 19. and bids them, *Go and teach all Nations*, the people were in his eye, and upon his heart; and so in *Matt.* 22. Christ sends forth his servants, *once, twice, thrice*, as if he would take no denial, but they did not come. Nay, Beloved, our Lord Jesus Christ

did

did not only send others to poor souls to beseech them, to intreat them to come in, to repent and to believe in their Saviour, that their souls might be saved, but he went himself and desired them: Nay, that is not all, Beloved, he cryed to them, and said, *If any man thirst, let him come unto me and drink*, Joh. 7. 37. O how earnest was Jesus Christ with poor souls to come to him; *Come unto me all ye that labour and are heavy laden, and I will give you rest*, Matt. 11. 23. So in *Luke* 13. 23. *Go to the high ways and compel them to come in, that my house may be full.* Do you see this Christians? What vehement desires Jesus Christ had after the Nations and Souls of Men, that he might for ever make them happy when he was in the world, and he hath the same desire still: How often would *Jesus Christ* have healed the *Jews*, that poor Nation, as he himself speaketh in *Matt.* 23. 37. *How often would I have gathered my children together, as a hen gathereth her young ones, and you would not?* Nay, when he had done all this, he doth not leave them, but weeps over them, his eyes were wet because their eyes were dry. So that it is clear by what *Christ* did when he was in the world, that he desired much the healing and converting of Nations. 1. In his bearing with them. 2. In his proffers to them.

3. He hath a great desire after the Nations now he is out of the world, tho' he be gone to Heaven, and entered into Glory, and at the Right-hand of the Father; yet I say, his desires

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re as much after poor souls as ever. This will appear by two things.

1. In his Forbearance and Long-sufferance. Oh! how long hath *Jesus Christ* born with the sinful Nations, and yet he bears with them still, notwithstanding they have broke *his Laws*, and despised *his Gospel*, and contemn *his Ordinances*, and shed *his Saints blood*, grieved *his Spirit*, and abused *his Mercies!* This and much more have they done, and yet he spareth them, that he might be gracious to them, *Isa.* 30. 18. and therefore will the Lord wait, that he may be gracious to you. Therefore will he be exalted, that he may shew mercy. Now, *Beloved*, Do you think that *Jesus Christ* would take all this at the Nations hands, but he that is unwilling to destroy them, and most willing to save them?

2. His Love appears, not only by his bearing with them, but by his proffers to them. O, Beloved, how doth God stand day after day, month after month, and year after year, proffering *Himself*, his *Son*, his *Mercies*, his *Love*, his *Grace*, and his *Glory* to poor souls? Many have the Space of Repentance, who have not the Grace of Repentance. Now, my Brethren, by these things you may see that *Jesus Christ* hath a great desire after all Nations.

3. *Jesus Christ* is called *the desire of all Nations*, because it is he only that can make any Person, or Family, or Nation truly desirable. Oh, Beloved, what is the reason that the Lord of Hosts prefers his People before all the Sons of men?

men? The Lord prefers his little remnant before all the world besides, *Exod.* 19. 5. *You shall be a peculiar treasure to me above all people. The righteous is more excellent than his Neighbour, Prov.* 12.26. Though his neighbour be a Prince, a King, or Emperor, or Pope, yet if he be more righteous, he is more excellent than he; they are but base born: Believers be those Worthies *of whom the World was not worthy*, Heb. 11.35. *Ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People*, 1 Pet. 2.9. Believers are not only diligent Christians, but excellent Christians.

Now what is the reason, Beloved, that the Saints are thus excellent above all others? Is it for their birth, breeding, learning, riches, greatness or honour? No, no, it is for none of these; but if you will know the reason, it is because Christ is formed in them, and married to them, they have the new *Name*, the new *Nature*, the new *Heart*, the new *Spirit*: Oh this is the Reason, if there were any thing besides Christ, that could make any Nation, or Family, or Person truly desirable; it must be either Birth, or Greatness, or Learning, or Riches, Beauty, or Wisdom, or Strength; now all these do not make any one desirable; for if they did, then those that sit upon the Nations would be the most desirable Persons under Heaven, because they have the most of these. But for this, see *Dan.* 4. 17. *And setteth up over it, the basest of men.* Rev. 17. 15. *The waters which thou sawest where the*

Whore

Whore sitteth, are Peoples, are Multitudes and Nations, and Tongues: so that none of these then can do it, *but Christ only*, Rev. 5. 10. He hath made us unto our God, *Kings and Priests*; Oh! Christ hath made *every believer* a King; it is Christ's beauty that makes us beautiful; it is his riches that makes us rich; it is his righteousness that maketh us righteous; he only maketh us truly honourable and desirable; well may Christ be called the desire of all Nations, is is he that can make a Nation desirable.

4. Jesus Christ is called *the desire of all Nations*, because all Nations stand in need of him: Nay, not only all Nations, but all persons, young and old, rich and poor, high and low, he that will be saved, must have a Saviour to save him, or else he can never be saved; The Apostle tells us, *Acts* 4. 12. *Neither is there Salvation in any other, for there is none other Name under Heaven given among men, whereby we must be saved*; *and Christ saith*, John 14. 16. *I am the way, and the truth, and the Life, no man cometh unto the Father but by me*: So that not only all Nations, but all Persons stand in need of him. You may go to Heaven without Health, Wealth, Honours, without Pleasures, without Friends, without Learning; but you can never go to Heaven without Christ. What will you do, if you begin to die Naturally, before you begin to live Spiritually. If the *Tabernacle of Nature* be taken down, before the *Temple of Grace* be raised up; if your *Paradise* be laid waste, before the *Tree of Life* be

be set in it; if you give up the Ghost, before ever you receive the Holy Ghost; if the Sun of your Life be set within you, before the Sun of Righteousness shine upon you; if the Body be fit to be turned into the Earth, before the Soul be fit to be taken into Heaven; If the second Birth have no place in you, the second Death shall have power over you. Though the Nations need nothing more than *Christ*, yet they slight nothing more than *Christ*. Tell me, how will you live when you die, that are dead whilst you live? O, Beloved, Is it not sad, that the Nations should resist *Christ*, his *Gospel* and *Government* as they do? Indeed if men might be their own Judges, then *Christ* had no Enemies, we are all his Friends. If the *Jews* might so have been their own Judges, it was not the *Son of God* whom they crucified, but an *Enemy to Cæsar*. It was not *Paul, a Saint*, that they persecuted, but one that they found to be a *pestilent fellow*. So men will say now, they do not prosecute the Saints of God; but seditious Fanaticks: but God will shortly take off the veil of Hypocrisie from their faces. O grieve for them that cannot grieve for themselves. And thus you see that all Nations stand in need of *Christ*, who is *the desire of all Nations*.

5. Our *Lord Jesus* is called *the desire of all Nations*, because when he sets up himself in any one as their desire, then they run after him, and count nothing too dear for him. So the Church of God, *Isa.* 26. 8, 9. *The desire of our soul is to*

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by Name; with my Soul have I desired thee in the night, yea, with my Spirit within me will I seek thee early. Oh, when the desire of all Nations once setteth up himself in the Soul, then he becomes the desire of the Soul. When he hath thus endeared himself to their souls, then they count nothing too dear for him; all shall be at his command, their gold, their silver, their strength, their lives, *Rev.*10.11. *They loved not their lives unto the death*; so that, Beloved, let men be enemies to Jesus Christ, yet as soon as Christ sets up himself in their hearts, they will love him, own him, serve him, and suffer for him. Now, Sirs, put all these together, and it will fully prove Christ to be *the desire of all Nations.* I shall make but a short use of it, and so conclude. Is it so that our Lord Jesus Christ is *the desire of all Nations*, and that all things *desirable are in him*? Oh then let me beg of you, Oh let me beseech you, for the Lord's sake, and your Souls sake, make Christ Jesus the *desire* of your Souls; *He is the desire of all Nations*, and shall he not be the desire of your Souls? Who will you love, if not the King of Saints? Who will you long for, if not for *the desire of all Nations*? Who will you prize, if not the *Prince of Peace*? He is the Son of God, the Second Person in the glorious Trinity, before whom Angels and Arch-Angels and all the Hosts of Heaven do bow before him. He is the *Glory of Glories*, the *Crown of Crowns*, the *Heaven of Heavens.* He is a *light in darkness, joy in sadness, riches in poverty, life in death*;

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it is he that can resolve all our doubts, secure you in danger, save your souls, and bring you to glory, where all joy is enjoyed. O therefore let all the glory of your glory be to give all glory and your selves to him. So much, or so little, for this time.

The King of Kings.

Cant. V. xvi. *He is altogether lovely.*

The Doctrine, *That Jesus Christ is Infinitely and Superlatively Lovely.*

I Now proceed to the second Title, which is given to the Lord Jesus Christ, and that is *King of Kings*. *Austin* desired to have seen three things before he died. 1. *Rome* in her Glory and Purity. 2. *Paul* in his Pulpit a Preaching. 3. Christ in the Flesh upon Earth. *Cato* the Heathen repented himself of three things. 1. That ever he spent a day idly. 2. That ever he Revealed his Secrets to a Woman. 3. That ever he went by Water, when he might have gone by Land. *Thales* gave thanks for three things. 1. That he was endued with Reason, and was not a Beast. 2. That he was a Man and not a Woman. 3. That he was a *Grecian* and no *Barbarian*. And I, poor I, desire to see three things before I die. 1. *Babylon*'s Ruine. 2. Christ's Reigning. 3. Satan's Binding. *The Angel hath sworn by him that lives for ever, that time shall be no longer*, in *Rev.* 10. 6. Who will not believe this sacred Oath? Did he *say* it? No, he *swore* it:

r: How? by himself? No, by him that lives for ever; What? that time must be a little? No, it must be no longer. The time shall be no longer, *The Lord whom ye seek shall suddenly come*, said the Prophet, in *Mal.* 3. 1. They who keep the word of God's patience, God will keep them in the hour of Temptation.

Well, The second Title of Jesus Christ, is *King of Kings*. I pray you take notice of it. 'Tis now to be handled, in *Rev.* 19. 16. *He had a name written*, says the Text, *King of Kings, Lord of Lords*. Here is his Title now, *King of Kings*. Beloved, Jesus Christ is a threefold King.

First, His Enemies King. Secondly, His Saints King. Thirdly, His Fathers King.

The first he Rules over. The second he Rules in. The third he Rules for.

I shall begin with the first, and take them in order.

First, Christ is his *Enemies King*, that is, he is King over his Enemies, Christ is a King above all Kings, and over all Kings, and therefore the Scripture calls him *King of Kings*, as you have it in 1 *Tim.* 6. 15. Christ is a King above all Kings; for if he were not a King above all Kings, he could not be a King over all Kings. Now that he is a King above all Kings, two Scriptures prove it, in *Psal.* 98. 27. saith God the Father there, *I will make my first-born higher than the Kings of the Earth*. Now who is the First-born? Why 'tis Jesus Christ, as he is elsewhere called, the First-born of every Creature:

Now

Now, ſays God, I will make my firſt-born higher than the Kings of the Earth, higher in Glory, higher in Power, higher in Majeſty. So in *Rev.* 1.5. there Chriſt is called *the Prince of the Earth.* Alas, alas, what are all the mighty men, the great men, the honourable men of the earth to Jeſus Chriſt? they are but like a little bubble in the water. For if all the Nations, in compariſon to God, be but as *the drop of a Bucket*, or the *duſt of the Balance*, as the Prophet ſpeaks in *Iſa.* 40. O how little then be the Kings of the Earth. Nay, Beloved, Chriſt Jeſus is not only above the Kings of the Earth, and higher than Kings, but he is higher than the Angels, yea, he is the Head of Angels, and therefore all the Angels in Heaven are commanded to *Worſhip him.* He is the Head of all Angels, *Col.* 2.10. *He is the Head of all Principalities and Powers*, which includes the Angels. And in *Heb.* 1.6. *Let all the Angels of God worſhip him.* God will have the Angels worſhip Chriſt as well as Men. Oh Sirs, Chriſt is a King, before whom the Angels veil their Faces, and the Kings of the Earth do caſt down their Crowns.

Again, As he is a King above all Kings, ſo he is a King over all Kings too. Jeſus Chriſt is an univerſal King, he is a King over all Kingdoms, over all Nations, over all Governments, over all Powers, and over all People; *Dan.* 7. 14. *There is given to him*, ſays the Text, *Dominion and Power, and Glory, and a Kingdom*; that all People and Nations and Languages were to

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serve him. Now, who was this? in the 13th *verse*, 'tis clearly meant Jesus Christ, all People and all Nations, and Languages, and Kingdoms were to obey him; so that you see Christ is not only King of *Saints*, but King of *Nations* too; and therefore you find in *Psal.* 2. 8. 'Tis a Text often read, but little observed, *Ask of me*, says the Father, *and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy possession.* The very Heathen are given to Christ, and the utmost parts of the Earth for his possession.

And as the Lord Jesus Christ hath all the Kingdoms of the Earth given him, so likewise he hath all Power given to him, or else what should he do with a *Kingdom*; in the 18. *Matt.* 28. *All power is given to me in Heaven, and in Earth.* O Sirs, here is a Text that should revive the Hearts of *Saints*. *All power is given to me in Heaven and in Earth*, saith Christ to his *Apostles*: So that 'tis he that *binds Kings in Chains, and Princes in Fetters of Iron*, as the last *Psalm* saying one speaks, 'tis he that *suffers no man to do them wrong, yea, he reproves Kings for their sakes, and breaks mighty Kings in pieces for the Saints sake*, in *Psal.* 105. 13. And therefore 'tis he that over-rules *Kings*, and overcomes the *Kings* of the Earth, that makes War with the *Saints* in *Rev.* 17. 14. The ten *Kings* made War with the Lamb, but the Lamb prevailed; and why? because he was King of Kings, and Lord of Lords. This is the first, Jesus Christ

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is his Enemies King, that is, he is a King above their Kings, and over their Kings.

Secondly, As *Jesus Christ is his Enemies King*, so he is his *Saints King*: I will give you two Scriptures to prove it, though I need not, yet I will, because of making things very clear as I go on. In *Rev.* 15. 3. there *Jesus Christ* is called the *Saints King*; *Thou King of Saints*. So also in *Matth.* 21. 5. *Tell ye the daughter of* Sion, *Behold thy King cometh*: So that by these two Scriptures, you see *Jesus Christ is King of Saints*. Now, Beloved, I beseech you here to mind me; Jesus Christ, you see, is King of the bad, and of the good; but as for the wicked, he rules over them by his Power and Might, but the Saints, he rules in them by his Spirit and Graces. Now, to this the Scripture witnesseth, that Jesus Christ rules in the Saints, and is *King of the Saints*; and therefore it tells us, in *Col.* 1. *Christ in you the hope of Glory*; and else-where, *Know ye not that Christ is in you, except ye be Reprobates?* Mark here, Christ must be in you, the hope of Glory; so in *Psal.* 29. *Lift up your Heads, O ye Gates, and be ye lifted up, ye everlasting Doors, that the King of Glory may come in.* Here Christ is called the King of Glory: And the *Psalmist* calls upon men to open their hearts, that the King of Glory may come in: so in *Rev.* 3. 29. *Behold I stand at the Door and knock, if any man hear my Voice, and open the door, I will come in and sup with him, and he with me.* Oh this is Christ's Spiritual Kingdom, and here

here he rules in the Hearts of his People. Here he Rules over their Consciences, over their Wills, over their Affections, over their Judgments and Understanding, and no body hath any thing to do here but *Christ*; 'tis *Christ* that rules over the Consciences and Judgments of Men, and therefore he's called the *King of Saints*. 'Tis true, other Kings may bear Rule over the Estates of Men, but as for the Soul, that only belongs to *Christ*; And therefore Believers are said to be all glorious within: The King's Daughter, which is the *Church*, in *Psal.* 45. the King of Glory Rules there, and dwells there; you know God dwells in the highest Heaven, and in the humble Hearts: *Christ* is not only King of Nations, but King of Saints; the one he Rules over, the other he Rules in.

Thirdly, *Jesus Christ* is his Father's *King* too; and so his Father calls him, God calls *Christ* his King, in *Psal.* 26. *I will set my King upon my holy hill of* Sion: Well he may be our King, when he's God's King. But you may say, How is *Christ* his Father's King, because he rules over him, he rules for his Father: There's a twofold Kingdom of God, committed to *Jesus Christ*; Pray mark, Sirs: 1. A *Spiritual Kingdom*, by which he rules in the Hearts of his People, and so he is King of Saints. 2. A *Providential Kingdom*, by which he rules the Affairs of the World, and so he's King of Nations. Now, Beloved, the Scripture says, *that*

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the Father hath put all things into Christ's hands, Joh. 3. last. And the Apostle tells us, *God hath put all things under his feet.* The Father Judgeth no man, but hath committed all Judgment to the Son, and he hath appointed him over his own House: *now as Christ hath all,* so he doth all, and rules all for his Father, and therefore the Father calls him his *servant, Isa. 41. 2. Behold my servant,* and in the other Text *my King,* because he ruled for his Father, and doth his Fathers will: so that, beloved, in these three respects, Christ is a King: Now I shall lay down something wherein the Lord Jesus Christ doth infinitely excel all the Kings of the Earth.

1. Christ Jesus is a King that in a spiritual sence makes all his Subjects Kings. He hath a Crown of Glory for every Subject. O what a Glorious King is this! Now that Christ makes all his Subjects Kings, see *Rev. 5. 10.* says the Church there, *who hath made us to our God Kings and Priests.* O Sirs, 'tis better to be a Member of Christ, than the Head of a Nation. Oh how infinitely happy are all Christ's Subjects! They be all Kings, all Heirs, all Favourites, all Sons, all true Believers are so, the Believer is the only happy man. Alas, where is there such a King to be found that makes all his Subjects Kings? there are many Kings that undo their Subjects, but Christ makes his Subjects; many Kings make their Subjects Beggars, but Christ makes his Subjects Kings:

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Many Kings put their Subjects to death, but Christ died that his Subjects might live; they give their Subjects Titles, but Christ gives all his Subjects Grace and Glory. Sirs, in a word, this is the greatest Nobility, to be the servant to the Great God; He is Nobly Descended who is born from above. Oh, how many Lords hath that man who hath not Christ for his Lord! Every Sin is his Lord, and every Lust Lords it over him. Now, where Jesus Christ comes to be King, he makes them Kings to his Father, and Kings over their Lusts. Now, Beloved, here is the Blessedness and Happiness of our King, he makes us all Kings, and gives us all Crowns of Glory.

2. Jesus Christ is a most just and righteous King, he Reigns in Righteousness, he brings Peace by Righteousness, he makes us Righteous, and therefore he is called, *The Lord our Righteousness*, in *Jer.* 23. 6. Now, Beloved, other Kings oftentimes deal unjustly, they bear the Sword to execute wrath upon *well doers*, and strengthen the hands of *evil doers*; justifie the wicked, and condemn the godly, and break Oaths, and falsifie Covenants; and many times they Oppress their Subjects, and Wrong their People, and therefore the Scriptures say, *When the Wicked bear Rule, the People Mourn*, Prov. 26. *When the Righteous is in Authority, the People Rejoyce; but when the wicked bear Rule, the People Mourn.* But now, Beloved, Jesus Christ, as he is a Righteous King, so he Rules in Righteousness, and

thou shalt have nothing but Righteous dealing from him: Mind this Text of Scripture, which infinitely speaks out Christ's Righteous dealing with poor Souls, in *Rev.* 15.13. *Just and true are thy ways.* Mark, who are just and true here? Why, 'tis the King of Saints: *Just and true are thy ways, thou King of Saints*: Justice and Truth well becometh the King of Saints. *Prov.* 3. 8. 'tis said, *Her ways be ways of pleasantness, and all her paths are peace*, speaking of Wisdom, which is meant of Christ. Oh, what a golden King is here! he is *just and true*, and *all his ways are pleasantness, and all his paths are peace.* Oh Sirs, this is the Excellency of Christ, he oppresseth no body, he wrongs no body, and therefore he is called *just and true*: He infinitely excels all the Kings of the Earth in Righteousness; he is a Righteous King, and deals for nothing but Righteousness.

3. Christ is a King that *liveth for ever*, and reigns for ever, their Kings they are but of yesterday, they be dead and gone. What is become of all those great and mighty Kings we read of? Why, they be gone like a Tale, like a Dream. But 'tis not so with the King of Saints, *the Lord is King for ever*, he Reigns for ever; and therefore the Apostle calls him, a *King Immortal, Eternal*, as you may see in 1 *Tim.* 1. 17. Christ is there called *a King Immortal*, because he lives for ever. So in *Heb.* 7. speaking of Christ, *who ever lives*, says he, *to make intercession for us.* Now, Beloved, here is

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the glory of the *Lord Jesus Christ*, he lives for ever; other Kings be dead, and their Subjects may do what they will, but *Jesus Christ* lives for ever.

4. *Jesus Christ* is a King that hath a perfect knowledge of all his Subjects. O Sirs, Kings and Princes, and States, do not know all their Subjects, nay, they know very few; alas, they do not know a quarter of them, the poor Subjects are unknown to them, they be not acquainted with the wrongs, and wants, and miseries that their poor Subjects lie under: we are unknown most of us to our Prince. But now here is the Excellency of *Christ*, he hath a perfect knowledge of all his Subjects, he knows them all by Name, he knoweth all their Thoughts, all their Wants, all their Ways, all their Conditions. Now I say, this is a great happiness, that we have a King that knows us so well. Oh, *poor Souls*, *Christ* knows you all, all your Wants, all your Conditions, all your Necessities whatsoever. The *Lord Jesus* knows all thy sufferings, and therefore says *Paul*, in *Phil.* 4. *My God shall supply all your wants*. Oh, 'tis a sweet Scripture, *My God shall supply all your wants*. So say I to you, Sirs, your King will supply all your needs, he knoweth all your needs, all your straits, all your fears, yea, and he will supply all your needs. Oh here is the Excellency of this King.

5. *Jesus Christ* is a King that *sits upon his Father's Throne*, at this very time he sits upon his

Father's Throne. But, Beloved, this is not all Christ doth not only sit there himself, but he hath promised, that *all men who overcome, shall sit down with him upon the Throne*; you have a full Text to this purpose, in *Rev.* 21. *To him that overcometh will I grant to sit with me upon my Throne.* Mark, Sirs, Christ promiseth all his Subjects, that they should *sit upon the Throne with him*: Now I wonder where there is any King, but Christ, who will suffer his Subjects to sit upon his Throne with him: Alas, this would be Treason for a man to desire it. I remember, amongst other things, I have read of a King, who passing over a water, his Crown fell from his Head into the water, and one of his poor servants, out of love to him, leapt in and fetcht it up, and for his more ease put it upon his head, that he might get the better out; and for this the poor man had his head cut off: so high, and mighty, and lofty was this Prince; Ay, but Sirs, the Lord Jesus is not so, he is no such proud King; he did not only Uncrown himself to Crown us, and wear the Crown of Thorns, that we might wear the Crown of Glory, but he consents and gives leave for his Subjects to sit upon the Throne with him; *to him that overcometh will I grant to sit with me upon the Throne:* Oh, what a Glorious King is this, that every one of his poor Subjects shall sit upon the Throne with him! so in *Rev.* 21. 7. *He that overcometh shall inherit all things:* A man would think, Sirs, this very thing should draw

draw the whole World after Christ. Oh how should this draw the Affections of men to be in love with those great Proffers, and Privilledges, and Honours that Christ bestoweth upon his poor Followers! He doth not only make them Kings, but he grants them *to sit upon his Throne with him*: thou wouldest say it were an Honor indeed, (Oh Saint) couldst thou but look into Heaven, and see Christ set upon his Throne; but this *Honour have all his Saints*; Yea, much more, he makes them all Kings, and grants to them, *to sit upon the Throne with him*.

6. Jesus Christ is a King *that loves all his Subjects, and his Subjects love him*. And I am sure this cannot be said of any King under Heaven, but it may be said of the Lord Christ, for he is a King that loves all his Subjects, and all his Subjects love him; and this I shall endeavour to shew you in this Afternoons Exercise; and the next day I shall handle the other part, *That all his Subjects loves him*. There are nine or ten particulars wherein the love of Christ to his Subjects doth appear, and is wonderfully manifested.

1. *His love to his Subjects*, 'tis Primary: *We love him*, saith the Apostle, *because he loved us first*, 1 Joh. 4. 16. We love him, and why? *Because he loved us first*, his love is the cause preceding, our love is the effect following. If he had not fired our Hearts with the flames of his love, we should never have bestowed one spark of spiritual love upon Christ; he must draw

before we can run; and therefore says the Church, *Cant.* 1. 4. *Draw us and we will run after thee.* Oh, Sirs, we cannot run without drawing; he must draw us before we can run, and when he draweth then we run: It was not Man's loveliness that engaged God to love and save Man: God loved his Enemies even in their sinful estate, though not with a love of well-liking of them, yet with a love of well-willing to them. Oh, Sirs, since God loved us when we were not like him, we should strive to be like him, who thus loved us; nothing ingageth a Saint to love God so much as this, that God loved him so much. A Minister once weeping at the Table, and being asked the reason, answered, *Because I loved Christ no more.* Indeed, Friends, this should grieve us, that we love so little; who are so much beloved. You have a famous saying of *Austin*, *He loves not Christ at All, that loves him not above All.* This is the first love wherewith God loves his people, 'tis a primary love.

2. Christ is a King that loves his Subjects with a distinguishing love, and a separating love, the general love of Christ is scattered and branched out to all the Creatures in the World, but his special love, his exceeding great and rich love is onely setled upon his Church. Now if you ask me what Christ's distinguishing love is, I shall name it, and but name it to you.

1. 'Tis pardoning love; 2. 'Tis redeeming

ing Love. 3. Calling Love. 4. Juſtifying Love. 5. Adopting Love. 6. Sanctifying Love. 7. Glorifying Love.

This I ſay, is his peculiar Love; Chriſt's Love is not only ſweeter than Wine, but better than Life: He is moſt lovely, he is always lovely, he is altogether lovely; Chriſt is nothing but love to thoſe who are his lovers.

3. *Chriſt* loves his Saints with a protecting love; in *Iſaiah* 15. 49. *Can a Woman forget her ſucking Child, that ſhe ſhould not have compaſſion on the Son of her Womb?* Can a Woman forget her ſucking Child? Is it poſſible a Woman ſhould be ſo inhumane to forget her tender Infant, and not have compaſſion on the Son of her womb? *Yes*, ſays the Lord, *They may forget them, yet I will not forget thee.* God may as ſoon ceaſe to be God, as ceaſe to be Good; he may as ſoon ceaſe to live, as ceaſe to love; no, no, he cannot forget them: did he forget *Iſrael* in *Egypt*, or his *Church* in *Babylon*, or *Daniel* in the *Lion's Den*? Did he forget the *three Children* in the *Furnace*, or *Jeremiah* in the *Dungeon*, or *Jonah* in the *Whale's Belly*, or *Peter* in *Priſon*? Did he forget them? The wicked ſay indeed, the Lord doth forget, in *Ezek.* 9. *The Lord hath forgotten the earth, and he ſees it not*; but they are much miſtaken. There are three or four Texts of Scripture which I ſhall humbly offer to your ſerious conſideration, that wonderfully ſpeak out God's protecting Love to his People.

The first is in *Rev.* 7. 2, 3. you find there an Angel hath power given him to *hurt the Earth and the Sea.* Now there comes another Angel and cries out, *Hurt not the Earth, not the Seas, nor the Trees.* Why? what's the Reason? why, in the third Verse, *until we have sealed the Servants of God in the Forehead.* Do not you pour out your Judgments upon them, until we have secured the *Servants of God.* Oh, how wonderfully doth the Lord protect his People! So again in *Ezek.* 9. certain men be sent to *destroy that wicked people,* and amongst the rest, the Lord calls, and bids one *set a Mark upon them, that sigh for the abomination of the Land*; and for the rest, says he, *destroy them both old and young.*

Oh, Sirs, this doth wonderfully set out Gods Protecting Love to his People. So in *Isa.* 3. 10. the Lord bids the Prophet tell them, what sad Judgments should come upon them, upon the Kings and Princes, and great men, and Soldiers: Now says the Lord, *Say to the Righteous, It shall be well with them, none of this shall come near them.* Oh how wonderfully doth this magnifie Gods protecting Love! *Isa.* 26. 20. *Come, my people, enter into your Chambers, shut the door, and hide your selves for a little moment:* Why so, O Lord? Why? *until the indignation be over past.* Come, saith God, I am resolved to execute my Judgments on wicked men, therefore hide your selves for a moment. And therefore I say, let no mans heart fail him, 'tis but for a moment, and thy Miseries shall end. Beloved, when our

Miseries

Miseries are at the greatest, his help is at the neareſt; Mans extremity is Gods opportunity; when *Mordecai* is throughly humbled, the Rod *Haman* ſhall be hanged.

4. But then, fourthly, Chriſt loves his people with a moſt cordial love, he loves them with all his heart; nay, they are the dearly beloved of his Soul, as himſelf calls them, *Jer.* 12. *I have given the dearly beloved of my Soul into the hands of her Enemies.* Chriſt's love to his people, 'tis not a Lip-love, from the Teeth outwardly, but a real love, from the Heart inwardly; Chriſt loves his people as his Father loves him, and how is that, can you tell? No, all the men on Earth, nor Angels in Heaven cannot declare the love that the Father bears to Chriſt; and yet as God loves Chriſt, ſo doth Chriſt love his people. You have a full Text of this, they are Chriſt's own words, *As the Father loveth me, ſo have I you.* Oh Sirs, how infinitely doth the Father love the Son, and how infinitely doth the Son love his people? Why, he loves them as the Father loves him. Oh Lord, what love is this, that the Saviour ſhould love the ſinner, that Chriſt ſhould love the miſerable ſinner? And yet thus it is, Oh, Sirs, Believers are like Letters of Gold engraven on the very Heart of Chriſt: *O the breadth, the depth, the height, the length of the Love of Chriſt,* ſays the Apoſtle, *it paſſeth knowledge,* as if he ſo wanted words to ſet it forth; in *Epheſ.* 3. 20. *The love of Chriſt which paſſeth knowledge.*

As if so there were both want of *words* and want in *words* to set forth the love of *Christ*. But certainly it must be very great, for as the Father *loves him*, so he *loves them*. Alas, others love the Saints, but how do they love them? Why, not with a cordial love; they do not love them for their good, but for their goods; 'tis more for the money in their purses, than for the grace in their hearts; they love the Saints as the *Samaritans* did the *Jews*; just as men do with their *Sun-dials*, never look on them but when the *Sun* shines; why so, the *World* never looks upon the *Saints*, but in the time of prosperity: when the *Jews* flourisht and were in their glory, Oh, what great Friends were the *Samaritans* to them? But when the poor *Jews* were under affliction, then they had no worse Enemies than they. Why, but *Christ's* love is not so, he loves thee when thou art *Poor*, as well as when thou art *Rich*; as well when thou art in thy *Rags*, as when thou art in thy *Robes*; when thou art in *Adversity*, as well as when thou art in *Prosperity*: *Christ* loves his *Saints* as well upon the *Gallows*, as tho' it were in a *Palace*; for whom he loves, he loves unto the end, *Heb.* 13. 5. *He is faithful who hath said, I will never leave thee nor forsake thee.* Never leave thee in any condition, or any place: Oh, Sirs, what a love is this! and therefore a rush for what the *World* can do, or for the *World's* love, 'tis like a *Venice*-Glass, soon broken; it smiles now, and quickly frowns: it

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crys *Hosannah* to day, and to morrow *Crucifie him*: But *Christ's* love is with the very heart.

5. *Jesus Christ* loves his Subjects with a love of benevolence; *Joh.* 3. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*: And says *Paul*, *He loved me, and gave himself for me*, Gal. 2. 20. The Father gives the Son, and the Son gives himself; who loved me, and gave himself for me; all that *Christ* did and suffered, 'tis for me; all that *Christ* hath, is mine; Oh, Soul, *Christ's* love 'tis thine, to pity thee; *Christ's* mercy is thine, to save thee; *Christ's* graces are thine, to beautifie thee; and his glory is thine, to crown thee; *Christ's* power is thine, to protect thee, thou seest. He that is sure of *God's* love to him, is sure of *God's* power for him: And *Christ's* Wisdom is thine to councel thee, and his Angels are thine to guard thee, and his Spirit is thine to comfort thee, and his Word is thine to teach thee. There are four *Attributes* of God, which are of great support to Christians.

1. His *Faithfulness*. 2. His *Mightiness*. 3. His *Goodness*. And 4. His *Wisdom*. And therefore Sirs, 'tis your duty to live upon Promises, while Providence seems to run cross to Promises; Christ's love to you 'tis free love. All that he hath given you 'tis free, his grace is free, his salvation is free, his peace is free, and himself is free. A Dram of Grace in the Heart is better than a Chain of Gold about the Neck!

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Now Beloved, all that Christ hath bestowed upon you, 'tis free, and therefore 'tis a love of *Benevolence.*

6. Christ *loves his Subjects* with a love of Compassion, sympathizing with them in all their sorrows and sufferings: Truly *this is a* great comfort indeed, *in all their Afflictions*, says the Text, *He was afflicted*, Isai. 63. 9. So says the Apostle, *Heb.* 4. *We have not an High Priest that cannot be touched with the feelings of our Infirmities*: That is, he is an High Priest that *is* touched with the feeling of our Infirmities; one that doth weep in our tears, and sigh in our sighs, and sorrows and suffers in our *sufferings*; and therefore *says* Christ, *Saul, Saul, why persecutest thou me?* Oh what a sweet love *is this*, a love of Compassion, and sympathizing with us in all *sorrows and sufferings!* Christ *was* first persecuted by *Paul* in his *Members.* Now Beloved, *Jesus Christ loves* his Subjects with a love of Compassion; and therefore let thy *sufferings* be what they will, *Jesus Christ* doth as it were bear a share with thee.

7. *Jesus Christ* loves *his* people with a love of delight and complaisency; *Prov.* 8. 17. *I love them that love me. The King shall greatly delight in thy Beauty*, Psal. 45. 11. speaking there of Christ, *the King shall greatly delight in thy Beauty*, with great delight and Complaisency. And therefore, Beloved *Christ calls* his Church, *his Love, his Dove, his Beloved, his Fair One.* Oh how infinitely doth Christ love his Church! certainly

tainly Christ bears a great love to *his* Church; and hence 'tis you read, Christ *walks among the golden Candlesticks, & he feedeth among the Lillies, and his delight is with the Sons of Men.* Although poor *Believers* be *Ravens in the World's* eye, yet they are *Doves* in *Christ's* eye; they are very *precious* in *his* esteem, though they be the loathing of wicked mens Souls, yet they are dearly beloved of *God's* Soul; he delights in them. Oh how much *is* Christ taken with them, *the King shall greatly delight in them.*

8. Christ *loves his* people with an everlasting love, and enduring love; *'tis* a love that never *dies*, never waxeth cold: *Christ's* love, 'tis like a Fountain over-flowing, but never dryed up; whom he loved from Eternity, those he *loves* to Eternity, and they are *Believers.* Now, *Sirs*, *is* not this a great favour to be beloved of God? in *Joh.* 13. 1. *He loved them even to the end*; not for a day, or a month, or a year, not for a flash and away, but even to the end. And in *Jer.* 31. 3. speaking there of his Love, it *is* called *an everlasting love, I have loved thee*, says God, *with an everlasting love.*

Oh, *Sirs*, *this is* a love that shall Bed and Board with thee, that shall lie down and rise up with thee, that shall go to thy Death-bed with thee, to the Grave with thee, and to Heaven with thee, the Saints shall put off the *Jewel of Faith*, when they die, but not the *Jewel of love*, for that shall remain with them to Eternity; God *loves his Saints* with an *everlasting Love.*

9. With

9. With an Universal Love; *His Love is Universal to all the Saints.* Oh there is not one Saint but Christ infinitely loves, he loves them as the Father loves him, he loves poor *Lazarus* as well as rich *Abraham*, and despised *Job* as well as honourable *David*, he loves the poorest Saints as well as the richest, he loves them all alike, God is no respecter of Persons.

Oh where is there such a King now as Christ? They love their Nobles, their Favourites, they are their Darlings; but Christ loves all his Subjects, Christ's love extends to all his Saints; his love it is like the beams of the Sun, which reacheth all ways, East, West, North, and South, so doth Christ's love.

10. His love it *is a correcting love; whom he loveth he chastiseth, he correcteth every Son whom he receiveth.*

11. Christ's love it is a directing love; he hath promised to guide and direct his People in the way wherein they ought to walk. Oh Sirs, put all these *Particulars* together, and sure you must needs confess *that Jesus Christ loves his Subjects infinitely*, as it was said of *Lazarus*, when Christ wept for him, they made this construction of it: *Oh how he loves him!*

Oh, Sirs, how doth Christ love you, who are his People? he loves you infinitely, even beyond measure, his love it passeth knowledge. Now, O Sirs, for the Lord's sake consider of it, and let this draw forth your love to him. I shall the next opportunity come to shew you

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the love of Christ's Subjects to him, if the Lord give leave.

Canticles 5. 16.

THe Spouse indeed was sick of love; *whilst we were sinners Christ dyed for us*, says the Apostle, he loved us more than his *own life*; yea, the very *life of Christ*, to him was not too dear for us. Some write of a Fowl called a *Pelican*, and they say she feeds her young ones with her own Blood. O Sirs, *Christ* is our *Pelican*, that hath nourisht and fed us with his own Blood: *my Flesh is Meat indeed, and my Blood is Drink indeed*, says *Christ*, John 6. 55. *Christ's red Blood* hath taken away our *red Guilt*, *scarlet-red Sinners* are by Grace become *milk-white Saints*. All our precious Mercies come swimming to us in precious Blood; *Christ* bled Love at every Vein, his drops of Blood were drops of Love, yea, the more bloody the more lovely; he was most lovely upon the Cross, because then he shewed most love to us.

The last day I shewed you the great love which *Jesus Christ* bears to all his Subjects: And the Sum of my Discourse was this, That *Jesus Christ* loves his Subjects with an everlasting and enduring love. That which I am to shew you, is this, that all *Christ's* Subjects love him, and what kind of love it is. The Saints love to *Christ* is vehement and strong: This will appear, if you consider to what the Scripture likens and compares the Saints love. Now 'tis compared to four things.

1. To

1. To Sickness. 2. To Death. 3. To the Grave. 4. To Fire. To these things is Believers love compared in Scripture: I shall handle them in order.

1. *Sickness*, this is the first comparison which doth set forth the strength of the Believers love: this is set down in two places of this Book of *Canticles*, in *Cant.* 2. 5. *Stay me with Flagons, and comfort me with Apples, for I am sick of love*: and in *ch.* 5. 8. *Tell ye him whom my Soul loveth, that I am sick of love.* She is overwhelmed, she is overcome, and even ravished with his love and beauty. Oh I thirst, I faint, I pant, I long for him. Oh Sirs, the Church is very sick and ready to swoon: Never was *Ahab* so sick for a Vineyard, never *was Sisera* so *desirous* of Milk, nor *Sampson* for Water, nor *Rachel* for a Child, nor *Ammon* for his Sister *Tamar*, as poor broken-hearted sinners are for Christ; when Christ gets into the Heart, he draws all the Affections to him. I remember the Speech of a gracious Woman, *I have born* (says she) *nine Children with as much pain as other Women do, and yet I could with all my heart bear them over again, so I might but be sure of a part in Christ.* Oh how infinitely do Believers love Christ! *David* wonders at his own love, *Psal.* 116. 97. *O how I love thy Law!* he makes a wonder at it here, with what vehemency he loves Gods Word, *O how I love thy Law!* So the Spouse here, she doth not only *love him*, but she's *sick of* [illegible] *love*, ready to die for love. Oh, Sirs,

Sirs, here is a ſickneſs, but not unto Death, but unto life: 'tis a ſickneſs that ſtill bringeth Bleſſedneſs and Happineſs with it; a ſickneſs which ſhall be cured by him who is the great Phyſician of Souls: This is the firſt, ſhe compares her love to Sickneſs.

2. The next thing whereby ſhe expreſſeth the ſtrength of her love to Chriſt, 'tis by death; this you have in *Cant.* 8. *ver.* 16. ſhe there tells you, *Her love, 'tis as ſtrong as death.* Beloved, you know death is ſtrong, 'tis the King of Terrours, and the Terrour of Kings; It ſubdues all ſorts of people, high and low, rich and poor, old and young, good and bad; the greateſt Monarch, Kings and Emperours be thrown by *Death*; where did ever that man dwell that was too ſtrong for *Death*? if ſtrength could have reſiſted it, then *Sampſon* had miſt it; could greatneſs have over-look'd it, *Nebuchadnizzar* had eſcaped it; could Beauty have out-fac'd it, then *Abſalon* had never met it; could Riches have brib'd it, *Dives* had avoided it. But alas, none of theſe Gallants were hard enough for Death, it trod upon the Necks of them all: And therefore, oh look upon Death all of you, as a thing you muſt meet with, and look upon your lives as a thing you muſt part with: Now by this you may gueſs what love is, 'tis ſtrong as death: Ay, ſtrong indeed: Oh how ſtrong is death! nay, a Believers love to Chriſt is not only as ſtrong as death, but ſtronger than death, as ſome Scriptures make it appear. A

Believers

Believers love to Christ is stronger than Death. *I am perswaded*, says *Paul*, *neither life, nor death, principalities, powers, things present, nor things to come, shall ever be able to separate us from the love of God in Christ Jesus our Lord*, Rom. 8. two last verses. Death, though it may kill us, it cannot hurt us; though Death may send us to the Bed of darkness, yet it cannot send us to the place of Torments; though it may take away our lives, it cannot take away our loves. Bloudy Tyrants have taken away the Martyrs lives for Christ, but they could never destroy their love to Christ. One of the Primitive Christians when he came to suffer, *Oh* (said he) *I shall die for my Saviour but once: Oh I could die an hundred times for Christ.* *Alas, he was* grieved because he should suffer but once, and had no more lives to lay down: Oh I could die a hundred times for him: Oh Sirs, 'tis a thing that our lives, all Enemies, all Persecutions, Dangers, nay, Death it self: in *Rev.* 12. 11. says the Text, *They loved not their lives unto death*; and so says *Job*, *Though thou kill me, yet I will trust in thee*; as if he had said, Oh Lord, though thou take away my prosperity, my greatness, my health, my Goods, my Children, yea, my life it self, thou shalt never take away my love; *though thou kill me, yet will trust in thee?* Job 13. 15. So that love is the Conquerour at the last.

3. Another thing whereby she expresseth the strength of her love and strong Affection to Christ,

Christ, 'tis the Grave, and this you have in *chap.* 8. 6. Here *Love is as cruel as the Grave.* The Grave, 'tis the Bed of Darkneſs, which is always craving, and is never ſatisfied, but devours all that comes. Chriſt tells us, in *Joh.* 4. 14. *He that drinketh of the Water that I ſhall give him, ſhall never thirſt no more*; What, thirſt no more? No, no more after the World and Worldly things, but more and more after Chriſt and Heaven; *He that drinks of the Water which I give him, ſhall thirſt no more*; no more after theſe poor low things, but more and more after *Chriſt.*

No hungry man did ever with more appetite long for Bread, nor a thirſty man long for Water, nor a naked man for Clothes, nor a covetous man for Riches, nor a ſick man for Health, nor a condemn'd man for Pardon, than Souls truly gracious do for *Chriſt Jeſus. My Soul thirſteth for thee,* ſaid *David* in *Pſal* 6. 31. *My Soul thirſteth for thee:* Why, *David,* how doth your Soul thirſt for God? Why, he tells you in *Pſal.* 42. *As the Hart panteth after the Water-brooks, ſo doth my Soul after thee, O God.*

Now mark, Sirs, the poor Hart which is hunted by Dogs, his Nature, 'tis as it were all over on a flame, in a burning heat, and then it *pants* and *thirſts*, and is ready to die for water. Now ſays *David, As the Hart panteth after the Water-brooks, ſo doth my Soul after thee, O God.* Oh the vehemency here of *David*'s thirſt! And therefore he tells you elſewhere; *Whom have I in Heaven but thee? And there is none*

I desire on Earth in comparison of thee, Psal. 73. Do you desire none besides God? Do you not desire your Wives, your Children, your Crown, your Kingdom? *Yes*, these he desired in their *places*; but these were nothing in comparison of God. I remember the saying of a Martyr, to one that asked him if he did not love his Wife and Children, when they wept by him? *Love them? Yes*, (says he) *if all the World were Gold, and mine to dispose of, I would give it all to live with them, though it were in a Prison*; *yet* (says he) *in comparison of Christ I love them not.* O here was a Spirit now!

Oh Sirs, we must tread upon Father, and run over Mother, to come to Christ: You know *Peter*, to come to Christ, would go upon the bare Water, rather than fail, he went upon the *Sea* to *Christ*; truly 'twas a *dangerous passage*, but truly *Peter* bore up excellently well while his Faith bore up, but when his Faith sank, then *Peter* began to sink too. The World is called a Sea, in *Daniel* and the *Revelations*, and we must go upon these Waters to Christ, and be sure to keep up Faith, and then you will hold out; but if Faith fails, you will be sure to sink.

Oh Sirs, the Believers love is unsatisfied like the Grave; None but Christ, none but Christ, said the Martyr; and as *Austin* said, *Oh Lord, take away all, only give me thy self.*

4. Love is compared to *Fire*, and it hath a most vehement flame, in *chap.* 8. 6. Now Beloved, the Saints love to Christ, it is not only

ly compared to fire, for its warming and heating, but for its kindling, and increasing, and burning, and flaming; *while I was musing*, says *David*, *the fire burned*, Psal. 39. 3. What fire? why the fire in his Heart, not the fire on his Hearth. And when the Apostles went to preach the Gospel, the fire sate upon their Tongues, in *Acts* 2. 3.

Now, Beloved, as the Saints love is compared to fire in the Scripture, so you shall find Afflictions, and Persecutions, and Persecutors, and Dangers, and those cruel things that accompany the poor Saints in this World, are called waters and floods, in *Dan.* 9. and *Psal.* 69. and *Gal.* 7. But two *Scriptures* there are more than ordinary in *Rev.* 17. 15. there they are called waters, *The waters which thou sawest where the Whore sate, they be People, and Multitudes, and Nations, and Tongues*, the Spirit opens it to our hands: And you have another *Scripture* in *Rev.* 12. 15. 'Tis said there of the Dragon, *That he cast out much water like a flood after the Woman.* Now, what is this flood here? Why, this flood 'tis bloody persecutions, and deviliſh superstitions.

Now, Beloved, How long hath the Dragon been spewing out this water upon the Church, and wherefore is all this water *thrown* out? why it is to *quench* this fire that I speak of, but they cannot do it: No, alas, they may spew till their eyes fly out of their head, and to no purpose, *Cant.* 8. *Many waters cannot quench love, neither*

can the flood drown it: all the *bloody Persecutions* and *Afflictions* cannot quench Love; and therefore let wicked men send forth as many floods as they will, it cannot drown the Saints love. All the water that *Saul* and his party threw after *David*, did not quench this; No, (says he) *Though I walk through the valley of the shadow of death, yet I will fear no ill*, in *Psal.* 23.4. *David* is not afraid to go by Deaths door.

And all the water that *Herod* and the Rulers threw after the Apostles, could never quench their love. Now, you shall find after the Apostles were whipt soundly, they went away rejoycing in this very thing, *That they were accounted worthy to suffer for Jesus Christ*; and Heb. 10. *They took joyfully the spoiling of their goods.* And says *Paul*, in Rom. 8. 25. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine?* &c.

Believe it, Sirs, all these be trying things, and yet he says, *Who shall separate us from the love of Christ?* No, no, they cannot do it, there is nothing shall ever be able to *separate* us from the love of Christ; so that the Believers love is not made of such Mettal to be quenched with this flood, the Saints are all on fire for Christ. And so we find that great Flood which *Nero* and *Julian* poured out upon the *Primitive Christians*; what did it quench the fire? I remember one of them said, (says he) *Had I ten heads, they should all off for Christ.* And another, (says he) *If every hair of my head were a man, they should suffer for Christ.*

Alas

Alas the poor Christians catched their Torments like so many Crowns; and therefore the Scripture tells you, *That many waters cannot quench Love.*

Now, Beloved, put these four things together, and it is very clear, that the Saints love to Christ is vehement and strong; they will hang for him, burn for him, do any thing for him, suffer the greatest Torments, rather than he should lose the least dram of Glory.

But you will say, Why, do all Christ's Subjects love him with this love?

The Reasons are two. 1. Because he deserves it; 2. He commands it.

First, Christ deserves our love: Why do we love him? Why, he deserves it at our hands, were it ten thousand times more than it is. Beloved, it was he that created us, it is he that sanctifies us, it is he that redeemed us, and loved us, it was he that changed our natures, and pardons our sins, it was he that made our peace, and pacified his Father's wrath for us, and satisfied his Father's Justice for us; and wrought Everlasting Righteousness for us: it was he that bore *our Cross*, that we might wear *his Crown*. He waded through a Sea of Sufferings to bring Pardon to our Souls. And doth not this Christ deserve our love? Oh how infinitely! And truly, Sirs, the more Christ hath done and suffered for us, the dearer should he be unto us.

Secondly; As Christ deserves our love, so he commands it; Christ commands us to love him above

above Life, above Wife, above Relations; Christ will have all, or none at all; Jesus Christ must weigh heavier than all Relations in the Ballance of our Affections, he commands us to him *above all.*

Application. I now proceed to the Application of all to our selves, which is the third in order to be handled, and I shall make three Uses of it.

1. For Consolation. 2. Examination. 3. Exhortation.

First of all, is it so that Christ loves us with an everlasting and never-dying love? Why then here is comfort for you who are his people; I speak only now to such; *Comfort ye, comfort ye, comfort ye my people,* says God, *Isa.* 41. 1. And says Christ, *John* 14. 1. *Let not your hearts be troubled:* Christ would not have his poor Saints troubled: and, says the Apostle, *Rejoyce evermore,* 2 Thess. 5. 17. Rejoyce evermore! Alas, how can we Rejoyce when men villifie us, when men reproach us, and abuse us, and persecute us, how can we rejoyce? but do but hark what Christ saith, *Matth.* 5. 11. *Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you falsly for my Names sake.* Mark, Blessedness goes in the first place; *Blessed are ye when men shall revile and persecute you.*

Oh Sirs, 'tis a matter of Blessedness, and therefore be not cast down: You know what was said of old, *In the World you shall have Tribulation;*

bulation, but be of good chear, I have overcome the World, Joh. 16. the last verse. O poor Soul, this is all the Hell that ever thou shalt have, therefore be of good chear; here thou hast thy bad things, thy good things are to come; here thou hast thy bitter things, but thy sweet things are to come; here thou hast thy Prison, but thy Palace is to come; here thou hast thy Cross, but thy Crown is to come; here thou hast thy Rags, thy Robes are to come; here thou hast thy Sorrow, thy Joy is to come; here thou hast thy Hell, thy Heaven is to come; after the Cup of Affliction, comes the Cup of Salvation: The sweetness of the Crown which shall be enjoyed, will make amends for the bitterness of the Cross which may be endured. One passing by a place where a Cross lay on the ground, he caused it to be rear'd up, and found much Riches and Treasures under it: Oh Sirs, under your greatest Troubles lie your greatest Treasures, Patience for Sorrow, the seed of Sorrow on Earth, shall reap a golden crop of Joy in Heaven: they that sow Holiness in the Seed-time of their Lives, shall reap Happiness in the Harvest of Eternity. O Sirs, never think to have an end of your sorrow, till there be an end of your sin. The Apostle tells us, *Our light Afflictions, which are but for a moment, work for us a far more exceeding and Eternal weight of Glory.* Alas, what is a dram of Reproach to a weight of Glory! O what is a short moment of pain to Eternity of pleasure!

And therefore, Saints, be of good chear, here is comfort for you, your best days are to come; you are Subjects who are beloved entirely, cordially, infinitely, with an enduring love.

Use 7. For the use of Examination; is it so that the Saints love to Christ is vehement and strong: why then I beseech you, examine, and try, and search your selves: how do your pulses beat after Christ? O that *you* would but examine your selves, that *you* may know whose *you* are while *you* live, and whither *you* shall go when you die, and what will become of *you* to Eternity. O Sirs, *are you sick of love?* that was the first: Do you love *Christ?* Are you sick of love to *Christ?* For the Lords sake, Sirs, examine and try, and see whether you be sick of love to *Christ*; 'tis to be feared there's but few in the world sick of this disease, many are sick for honours, that are but Bables to still mens Ambitions; many are sick for gold and silver, which is but a little shining dirt; many men are sick for Blood, who eat up the Lords people like Bread; God will lay on them the hand of Vengeance, who lay on his Saints the hand of violence; many are sick for Superstition, and the humane Traditions of Men, which instead of bringing their Souls to *Heaven*, will beguile them of *Heaven*; many are sick of their sufferings, alas, who needs fear the *Cross*, that is sure of the *Crown?* but O how few are there that are sick of love to Christ? how many are there in this Congregation, that are sick of love to

Christ? For the *Lord's* sake do not deceive your selves, you see the *Spouse* was ready to swoon, and faint, and die for *Christ*.

Secondly, Her love *was as strong as death*, nay, *stronger than death*; is your love so? O Soul, canst thou endure a Prison for *Christ*, burning for *Christ*, hanging for *Christ*, forsaking all for *Christ*? wilt thou venture on the *Waves* for *Christ*, as *Peter* did? O Sirs, for the *Lord's* sake look to your selves, there are many profess love to *Christ* in *words*, but more that deny him in their *works*; *God* was never more in mens *mouths*, and never less in mens *lives*. Beloved, is your *love* like the *grave*, never satisfied? Dost thou cry out more for *Christ*, Oh give me *Christ*, and take the *World* who will? Is this flame in your *Souls*? for the *Lord's* sake try your selves, deal cordially with your *poor Souls*.

Now, *Beloved*, I have given you a taste of *true sincere Love*, and blessed are they who cast their *love* into the sweet bosom of their Maker.

Use 8. I shall now close all with a *word of Exhortation*. Well, Sirs, if I should Preach here till to Morrow morning, what can I say more to you to make you to love *Christ*? *He's most lovely*; *he's altogether lovely*; therefore love *Christ*, love *Christ*. All *causes of Love* are in him, there may be particular causes of love in Men and Angels, but I say all causes of love are in *Christ*: Oh Sirs, love *Christ*, for if you do not, there is a *Dreadful Curse* pronounced against you: There is no Heaven, no Happiness, no Crown, with-

out Christ; for in him doth all fulness dwell, and all the Treasures of Wisdom and Knowledge are in Christ, and the Father gives forth all his loving kindness through Christ. *Beloved*, is it not better swimming in the Water-works of Repentance, than burning in the Fire-works of Vengeance? one of them you must; There's no coming to the fair Haven of glory, without sailing through the narrow strait of *Repentance*: And therefore say what you will, unless you believe in your Saviour, your Souls will be miserable for ever; and therefore consider of what I have said, and the Lord give you understanding in all things. Love Christ more than ever, more than all, and above all, and then you shall be happy for evermore.

Christ is a King, Priest, and Prophet; a King for Government and Rule, a Priest for Sacrifice and Intercession, a Prophet for Preaching and Revealing the Secrets of his Fathers Bosom.

Canticles 5. 16.

BEloved, you know how far we proceeded the last Lords Day, I finished the sixth particular, wherein Jesus Christ, the *King of Kings* doth surmount and excel all other Kings, and it was that Jesus Christ loves all his Subjects, and all his *Subjects* love him: And I shewed you the wonderful love of Christ to his Subjects, and his Subjects love to him, in many particulars: I now proceed to other particulars, wherein

wherein Christ excels the Kings of the Earth.

Seventhly, Jesus Christ makes all his *Subjects*, *his Subjects* do not make him: *By him were all things created that are in Heaven, and that are in the Earth*, Col. 4. 16. By him, by whom? by Jesus Christ, by Christ were all things created. *He was in the world, and the world was made by him, and the world knew him not*, Joh. 1. 16. so in the 3 verse, *All things were made by him, and without him was not any thing made.* There was not any thing made without Christ, and all things were made by Christ. Now, Sirs, there's no King in the World, but first, either God from Heaven did tell the people that he would have such a one to be King, or he was made by the people at first; pray mark, their Office is indeed venerable: What is the flesh of one man more than another? And therefore *Diogenes* told *Alexander* the Great, *There was no difference in the Grave, between the bones of his Father* Philip, *and the bones of the meanest ones*: so that the Kingly power was by the people at first; that is, men agreed amongst themselves, that such an one should be King over them.

Beloved, if Earthly Kings could give Beings to their Subjects, I confess their Right over them would be very much; but indeed their Subjects in a sence do give being to them. The Subjects are not made for the King, but the King for the Subjects; a Kingdom is not made for the King, but the King for the Kingdom; but now Jesus Christ he creates his Subjects, he

makes his Subjects; and gives being to his Subjects: *In him we live, move, and have our being*, Acts 17. 28. Our King gives us our being; he gives us a three-fold being: Our first being in the state of Nature, our second being in the state of Grace, and our third being in the state of Glory. This is the seventh thing wherein Jesus Christ excels all other Kings, he makes his Subjects, which none else can do.

Eighthly, Christ is the Richest of all Kings: Oh, Sirs, he is rich in Love, he is rich in Knowledge, rich in Goodness, rich in Wisdom, rich in Grace, rich in Glory, he is as rich as the Father himself: the riches of the Deity are in him, *in him dwells the fulness of the God-head bodily*, Col. 2. 9. Mark, Sirs, in him there dwells a fulness: Of what? Why, of the God-head; and not only so, but *it dwells in him bodily*. Alas, Sirs, what are the *Princes* single Crowns, or the *Popes* triple Crowns, to *Christs* many Crowns; Christ hath not one, or two, or three Crowns, but many Crowns upon his Head, *Rev.* 19. 12. *His eyes were as a flame of fire, and on his head were many Crowns*; Christ is Richer than any King, nay, Richer than all the Kings in the world, for he is Heir of all things, in *Heb.* 1. 2. He is the great Heir of Heaven and Earth.

The *Spanish* Ambassadour coming to see the Treasury of St. *Mark* at *Venice*, which was so much cried up through the world for a famous Treasury; he fell a groping of it, to find whether it had any bottom, and being asked the rea-

reason of it, says he, *My great Masters Treasury differs from yours in this, his hath no bottom as I find yours hath*, alluding to the Mines of the *Indies*. But alas, what is the proud *Spaniards* Treasure to Christ's *Treasure, and what are his* Mines to *Christ's Mines*? What are all the Jewels and Diamonds, and Crowns, and Scepters of all the Kings of the Earth to Christ? the whole *Turkish* Empire, says *Luther*, is but a cruft that God throws to Dogs, which is a great part of the world indeed; but 'tis no more than a bone or cruft, which God throws to Dogs. Oh Sirs, *Christ's riches* are so many, they cannot be numbered; they are so precious, they cannot be valued; so great, they cannot be measured: Oh the infinit riches of our King! Christ is a Mine of *Gold*, in which *we must die* till we find *Heaven*.

Ninthly, Christ excels all other Kings in this too, he's a King whose power is absolute over all *Nations*, and People, and *Kindreds*, and *Tongues*. Now, Beloved, though earthly Kings have a great power, yet not an absolute power to do what they list. And certainly no Subjects are bound so far to the humours of men, that they shall do what they list; *there's* no absolute power that one man hath over another: But now the power of Christ 'tis an absolute power, his *will is a Law*; no *mans will in the world is sufficient to be a Law, but the will of our King is sufficient*.

Tenthly, Jesus Christ is a King who rules over the Souls and Consciences of men, over the wills and hearts of men; other *Kings* may rule

over the *Estates* of men, the Bodies of men, but not over their *Consciences*: now *this is Christ's* glory which he will give to no other; Christ by *his* power is able to subdue the wills of men, and the *hearts* of men, though never so stubborn and stout before. All the power in the world cannot do this: If all the *Kings*, and *Princes*, and *Emperours* in the *World* were put together, they were not able to subdue the heart of one poor man: they may beat his Body, afflict his Body, torment his Body; but as for his heart, I say all the *Kings* and *Potentates* in the world, nay, all the *Angels* in Heaven cannot subdue the heart of a poor sinner; and *this is* the glory of Christ that he can do *this*. Heart-work is Gods work; the great Heart-maker must be the great Heart-breaker; none can do it but he.

Eleventhly, Christ is a *King* that hath no need of any instruments, he makes use of them sometimes, but he needs not any. Alas, *Sirs*, what can the *Kings* of the Earth do without Instruments? How can they govern their *Kingdoms* without Instruments? They must have this Instrument here, and the other there, or else farewel *Crown* and *Kingdom* quickly: But Jesus Christ hath no need of any, he can do any thing by his own power; by himself he destroyed *Pharoah and his great host in the red sea*, Exod. 14. By himself, *he overthrew* Jericho *that great City*, Josh. By himself he smote that great Army of *a thousand thousand men*, the greatest Army that ever we read of, 2 *Chron.* 14. 6. By himself he

he overthrew *Ammon*, & *Moab*, and Mount *Seir*, who war'd 'gainst *Judah*, this now he did by himself.

Secondly, See what he hath done by weak means; by weak means he smote the *Kings* about *Sodom*, even by *Abraham* and his poor Family, *Gen.* 14. By weak means he overthrew that mighty Army of the *Midianites* by *Gideons* 300, *Jud.* 7. By weak means he destroy'd great *Goliah*, even by *David*; and great *Sisera* by a woman. By weak means he destroyed a Garrison of the *Philistines*, even by *Jonathan* and his Armour bearer, 1 *Sam.* 14. Now this he did by weak means, and much more.

Now Thirdly, see what he did contrary to means: Why, contrary to means he delivered the *three Children from burning*, being in the fire, *Dan.* 3. Contrary to means, he delivered *Jonas* from drowning, being in the Sea: Contrary to means he preserved *Daniel* from devouring, being in a den of Lions; contrary to means he kept the *Israelites* from being drown'd, being in the Sea; I say, this he did contrary to means. And I might shew you what he hath done by contrary means, but I pass that, so that you see our *King* hath no need of Instruments, and therein he wonderfully excels all others.

Twelfthly, *Christ is a King* who will overcome and subdue all our Enemies; all our Enemies within us, and all our Enemies without us, our King will subdue them all.

Our Enemies are very many, and very mighty, high in power, and high in pride, and we are

very weak; we may all speak in *David's* words, 2 *Sam.* 3. says he, *I am this day weak, though anointed King?* How? *David*, weak to day, and yet made a King to day? *Yes*, says he, *the Sons of Zerviah are too hard for me.*

Why, Believers, you are all Kings in a spiritual sence, you are Kings Elected, Kings in Disguise; but yet poor hearts, you are weak, tho' you are Kings Elected, the Sons of *Zerviah* are too hard for you.

Why, but Sirs, Jesus Christ is *King of Kings*, King above all Kings and over all Kings, *and he must reign till he hath put all his Enemies under his feet*, in 1 *Cor.* 15. 25. Mark, he must Reign, he must of necessity, God hath spoken it; till he hath put all his Enemies under his feet, not only some but all. Oh this is good news to Saints, *excellent news*; what King can do this but Christ, what King can *put all his Enemies under his feet*? what earthly King can subdue all his Enemies? Alas, they cannot subdue their own, for the most flourishing Kings that we read of have fell before their enemies for want of strength; *Richard the Third* cryed out in his distress, *A Kingdom for a Horse, a Kingdom for a Horse*, and yet all this could not save his life.

So alas, alas, the most flourishing Kings have been so far from *subduing* their *Subjects Enemies*, that they cannot *subdue* their own: but *Jesus Christ can subdue all his Enemies*, *he hath all power in Heaven and Earth given to him*, in *Matt.* 28. So that if he speaks the word, all his Enemies are overthrown in a moment.

13. In

13. In the thirteenth place, Christ surmounts all other Kings in this; he is a King that gives his Subjects the richest and best gifts of any other King whatsoever, in *John* 10. 28. *My sheep*, says he, *hear my voice, and they know me, and they follow me, and I give to them eternal life.*

The wise God, that he may invite and encourage poor Souls to holiness of life, sets before their eyes the Recompence of Reward; that if the equity of his Precepts do not prevail, the excellency of his Promises may; he would fain catch men with a Golden bait.

Abraham's servant gave *Jewels* of silver, and *Jewels* of gold to *Rebecca*, that he might win her heart over to *Isaac*, in *Gen.* 24.

Oh the *Jewels*, the excellent *Jewels* that *Christ* gives to poor Souls to win their hearts unto *him!* *Christ gives us richly all things to enjoy*; what can we desire more? 1 *Tim.* 6. 17.

Alas, the men of the earth give but poorly and penuriously, but *Christ* gives richly, *Christ* gives freely, *Christ* gives frequently, every day, every hour, he scatters *Jewels* to poor Souls. The great King of *Persia* gave his *Courtiers*, to one a golden Cup, to the other a Kiss, and he that had the Cup, complain'd to the King, that his Fellows Kiss was better than his golden Cup.

O *Sirs*, *Christ* doth not put us off with a Cup of *Gold*, but gives us the *Kiss*; he gives the best *gifts* to his best beloved *ones*; he *gives his* best love, his best *joy*, his best *peace*, his best *mercies*.

Oh where is there a King like this King? *alas*, earthly

earthly Kings may give great *Titles*, or a place in the *Court*, and the like; they may give a Title to day, and a Halter to morrow, as in the case of *Haman*; he may smile to day, and frown to morrow; kiss to day and kill to morrow; but Christ doth not so, he gives the best of every thing, the best of his love, his best Bloud, the Bloud of his heart.

Oh *Sirs*, how far doth Christ excel all others in giving to his *Subjects* the best gifts. Oh *Sirs*, what a *gift* is *heaven*, what a *gift* is pardon of sin! herein the Lord *Jesus* infinitly excels all others.

14. *Christ* makes all his *Subjects* free.

There are some things that *Christ* frees us from, and some things that he makes us free of; some things he frees us from, and what is that? why that which if we were not freed from, would undo us to all Eternity.

First, He frees us from the *Curse*, the cursed *Curse*; if *Christ* had not freed us from the *Curse*, we had lived cursedly, and died cursedly, and been damned for ever; but Jesus Christ hath freed us, in *Gal.* 3. *Stand fast*, says *Paul*, *in the liberty wherewith Christ hath made you free*; and in *Joh.* 8. *If the Son make you free, then you are free indeed.*

Again, *he frees us from the guilt of sin*; our Pride would damn us, our Covetousness would damn us, our Unbelief would damn us, had not he freed us from the guilt of sin; but Christ his people from this.

gain, *He hath freed us from the Power of the Devil,*

Devil, insomuch that the Devil hath nothing to do with us, in *Acts* 26. and *he frees us from the flames of Hell*, the torments of Hell, from the pit of Hell; Christ hath cut off the intail of Hell and damnation, 1 *Thes.* 1.

He hath *freed* us from the wrath to *come*, that is, Christ hath freed us from the *flames of Hell*.

Again, *Christ hath freed us from Slavery*, from *Bondage*, from the *Yoak*, in Gal. 3. 1. *Stand fast in the liberty wherewith Christ hath made you free, and be not again intangled in the yoak of Bondage*, *We are no more Strangers and Forreigners, but Fellow-Citizens with the Saints, and of the Houshold of God*, in *Ephes.* 2. 9. And Christ tells us himself, in *Mat.* 11. the last Verse, *My yoak is easie and my burden is light*; here we have burden upon burden, yoak upon yoak, but says Christ, *My yoak is easie, and my burden is light*; *Christ* hath *deliver'd us from Slavery, we are not under the Law but under grace.* These things we are freed from.

And there are other things we are made free of, and that is, Heaven: we are all made free Men and Women of the new *Jerusalem*, and we may trade there, and have as good right there as any other Saints; we are Fellow-Citizens with the Saints, free men of Heaven, not only of Heaven, but of all the Promises and Priviledges that the Saints enjoy.

Now is not this a wonderful mercy, that our King hath done for us? he hath freed us from all those Miseries which would ruine us for ever; and made us free of all the excellent Priviledges which poor Souls can enjoy. Now,

Now, Oh, how far doth Christ excel all other Kings! the Rulers of the Earth they may perhaps lay heavy burdens upon the consciences, and bodies, and estates of Men; but Christ lays no such burden upon us, no, Christ hath made us free; and no people so free, because Christ hath freed us upon the Cross; Christ bought it dear enough, it cost him his best, his noblest Blood: I might name more particulars wherein Christ excels all Kings, but I think these are very sufficient to demonstrate it.

Use. I shall close up this head with a word of Application, and so shall finish this second Title, *King of Kings.*

First, Is it so that Christ is a threefold King, as I have shewed you, and he is a King that doth so far surmount all the *Kings* of the *earth*? Oh, then however the World goes, here is a comfort for Saints, that they have such a King. Oh what a mercy and comfort is this to the Lords people, that Christ is a King above all Kings, and over all Kings, and must reign *till he hath put all his Enemies under his feet*: all his Enemies must be brought down and made his Foot-stool. Now this should comfort the people of God, and teach them to wait Christs leisure, and let him alone; some earthly Kings would do great matters, but they want power; but Christ wants no power, for *all power is given him in heaven and earth.* Now, Sirs, did you really believe this, that all power is given to Christ, certainly it would be a cordial to re-

vive you in the worst of Times, and saddest of Tryals. He who is our Saviour, our Head, our Brother, our Friend, *is King of Kings*. Oh Sirs, this Doctrine of Christ's Kingly Power it is a sweet Doctrine to the Members of Christ: and I beseech you let these Considerations which I have laid before you, bear up your Spirits.

I have shewed you with what an *entire love* Christ *loves his Subjects*, he is *King of Kings*, and can do any thing without instruments, he needs none to help him to do his work, he can, if he pleaseth, enable the most despicable creatures, as *Flies*, and *Frogs*, and *Caterpillers*, and *Grashoppers* to do his work: Therefore let these Considerations take impression upon your Souls; If a man should tell you your Brother or Sister beyond the Seas were advanced to great honour, as *Joseph* when he heard his Father was alive, *Go*, says he, *and tell my Father of all my glory and greatness in* Egypt, he'll rejoyce at it. Now I have told you a Relation of the *Excellency of Christ's Kingly Power*; and therefore let this quiet your Spirit, *be still, says the Lord, and know that I am God*, Psal. 46. 'Tis enough for you to know that I am *God*; therefore be still, consider what I am.

Use 2. Secondly, By way of Exhortation, I have one word to say to *Saints*, and another to *Sinners*.

First to *Saints*; If it be so that *Christ is King of Kings, King above all Kings, and over all Kings*: Oh then you who are the people of God, you who are near and dear to him, upon whom and in whom Christ is formed and stampt. Oh give

all

all the glory, and praise, and honour to Christ, study to advance his fame, *He hath called us out of darkneſs into his marvellous light*, ſaith the Apoſtle, *to ſhew forth his praiſe*. Oh Sirs, this ſhould be our great endeavour: Oh that you who pretend Friendſhip and Love to Chriſt, would endeavour in your places to advance *Chriſt*.

Secondly, a word or two to ſuch as are none of the *Subjects of Chriſt*; Let me exhort you to believe in *Chriſt*, embrace him, receive him, to lay hold upon him, to be one with him, or elſe thou wilt one day cry out as that King did in diſtreſs, *Oh a Kingdom for a Horſe*, a Kingdom for a *Chriſt*, *Oh thou wouldſt give ten thouſand Worlds if thou hadſt them to give, for a part in Chriſt*.

Alas, ſinner, what is the reaſon that Chriſt is no more in thy eſteem? thou wilt part with Chriſt rather than part with thy ſwearing, and drunkenneſs, and filthineſs: O this is ſad, there is no other Name under heaven whereby we can be ſaved; he is the deſire of all Nations, and we can never be happy without him; and therefore, for the Lords ſake, Sirs, as you love your Souls, lay hold upon him, that he may be the Saviour of your Souls, the joy of your hearts, and your all in all. For the Lords ſake, Sirs, conſider of it, you that do yet ſtand out againſt Chriſt; Oh that I could but tempt you into Chriſt! Oh that I could prevail with you to love Chriſt, and to have ſtrong deſires after him. Alas, Sirs, if you do not believe and part with all your iniquities, you muſt part with Chriſt at laſt! and what a ſad parting will that be, to part with God, and Chriſt,

and Heaven, when thou ſhalt come to know what thou haſt loſt by hugging thy darling corruptions? Oh what a ſad condition will it be! and therefore, I beſeech you think of it in time, and believe in your Saviour, that your Souls may be ſaved in the day of Chriſt.

Mighty God.

Cant. 5. 16. *He is altogether lovely.*

Doctrine. *Jeſus Chriſt is Infinitely and Superlatively Lovely.*

I Finiſht the ſecond title which is given to Chriſt in Scripture. *King of Kings.*

I now proceed to a third, and that is, *Mighty God*; one of Chriſts Titles is, *the Mighty God.* You have it in *Iſa.* 9.6. he is there called, *The Mighty God.*

Beloved, I have ſhewed you from the ſecond Title, *That Chriſt is a great King, a King above all Kings, a King over all Kings, and the King of Kings, and that his Laws are moſt equal, his Subjects moſt happy, having no other Tax laid upon them, than Love and Fear.* But now this Title holdeth him forth, not *only as a great King* but as *a great God, before whom all Kings and Kingdoms are but as a little drop, or a ſmall duſt.* Iſa. 40. From this Title, *The Mighty God*, I ſhall lay down this Propoſition, *That Jeſus Chriſt is true and perfect God*, which I ſhall now inſiſt upon.

There

There are two sorts of people in the World that deny my Doctrin, who deny the Deity of Jesus Christ, who say the second Person in the Trinity is not God.

First, the Unbelieving *Jews*. If Christ had come as the *Jews* dreamed, *as a great Monarch treading upon nothing but Crowns and Scepters, and the necks of Kings, and had had all the Potentates of the Earth to attend his Train*; I say, had Christ come in this worldly glory, and pomp, and power, then it may be the *Jews* would have believed on him, may be then he should have been their God: But now, Beloved, because Christ came poorly, and meanly, *and made himself of no Reputation, and took upon him the form of a Servant*, as the Scripture saith, *Phil.* 2. 7. He took none of this Gallantry, none of this bravery upon him, but *made himself of no Reputation*, and therefore the *Jews* slighted him, and disowned him. The *Turks* mock us at this day with our crucified God; Oh, say they, you Worship a crucified God; and some of the *Heathens* said, *They would not believe in a hanged God.* O blessed Jesus, thus art thou reproached and despised by the unbelieving world, because *thou* camest poorly, and diedst shamefully for *our sins. They who despise the death of the Lamb, shall surely feel the wrath of the Lamb. They who turn away their ears from hearing Christ's Voice now, Christ will turn away his ears from hearing their cries then.*

Secondly, There be others that deny the Deity

ty of Christ, and they are some seditious ones in this Nation, who say that Christ is but meer Man, and that every Saint is as much God as Christ: And further, they say, that to equal Christ with God is high Blasphemy. *They that will not own Christ at his first coming, Christ will not own them at his second coming; they that will not obey the truth of God revealed from heaven unto them, shall suffer the wrath of God revealed from heaven against them.*

Oh ye Blasphemers, ye say, the *Son* is not *God*, the *Father* saith, *he is God*; now who speaks true, *God or you? Let God be true, and every man a lyer.*

That it is so, I shall give you most clear proof, *express Scriptures* speak it forth, that *Jesus Christ* is true and perfect *God*, Titus 2. 13. says the Apostle there; *Looking for the blessed hope, and glorious appearance of the great God.* Mark, *Christ* is here not only called *God*, but *Great God.* Oh Saints, he that came from Heaven to make us Righteous, will also come from Heaven to make us Glorious: *Looking for the blessed hope, and glorious appearing of Jesus Christ.* Not only so, but *Christ* is also called *Mighty God*, Isa. 9. 9. *Wonderful Counsellour, the Mighty God.* Nay, not only *Mighty God*, but again, *God blessed for ever*; *Christ is God blessed for ever*, Rom. 9. 5. Not only *God* blessed for ever; but *The True God*, Joh. 5. 20. *Jesus Christ* is there called, *The True God.* Not only the *true God*, but a *God for ever and ever*, Heb. 1. 8. Mark here, unto the Son he said, *Thy Throne is for ever*

ver and ever. The Father he calls the Son God himself; and therefore well may we: Unto the SON he said, *Thy Throne, O God, is for ever and ever.* Thus you see the Doctrine fully proved, that *Jesus Christ* is true and perfect God.

But, Beloved, because the Deity of Christ is so much questioned at this day, and this being one of the serious and chiefest *points in Divinity*, therefore I shall give you some *Considerations or Demonstrations or Arguments* to fortifie you against this great Errour before-named.

First, that Jesus Christ is true and perfect God, he is for time *Co-eternal*, for Nature *Co-essential*, for Dignity *Co-equal with the Father.*

First, for time *Co-eternal*, Joh. 17. 5. *O Father, glorifie thou me with thy self, with that glory which I had with thee before the World was.* You see here, Sirs, Christ was *before the world was*, Christ was *from everlasting*, *from the beginning*, Prov. 8. 23. *speaking concerning Christ, I was from ever being, from the beginning, before ever the Earth was.*

And therefore Christ is called *the everlasting Father*, Isa. 9. 6. So in *Rev.* 1. 8. Christ there speaking of himself, says he, *I am Alpha and Omega, the beginning and the ending, which was, and is, and is to come, the Almighty.* Mark, Sirs, Christ is the same before Time, in Time, and after Time; *which was, and is, and is to come.* Now, Beloved, none can be eternal but God, but Christ is eternal, and therefore he is God, and Co-eternal with his *Father.*

Secondly, He is for Nature *Co-essential*; I and my

my Father are one, saith Christ, *Joh.* 10. 30. So again, 1 *Joh.* 5. 7. *There are three bear record in Heaven, the Father, the Word, and the Spirit, and these three are one.* Mark here they are one, *Joh.* 14. 8. When *Philip* desires to see the Father, *Shew us the Father, and it is enough*; saith Christ in the 9 and 10 verses, *He that hath seen me, hath seen the Father*; How so? *For I am in the Father, and the Father is in me.* So that you see Christ is more than meer Man, he's one with the Father. Oh Sirs, he's the *Theanthropos*, the God-man: If you make the Son meer Man, you must make the Father so too.

Thirdly, he is for *Dignity* Co-equal with the Father, *Who being in the form of God, thought it no Robbery to be equal with his Father.* Christ thought it no Diminution of his Fathers Glory to be equal with his Father in Glory.

And you shall further find that all the honor which belongs to God the Father, the Father hath commanded us to give to the Son. You have a full Text, *Joh.* 5. 23. *That all men should honour the Son even as they honour the Father*: For he that honoureth not the Son, honoureth not the Father: Therefore 'tis clear to every eye, that Christ is for Dignity Co-equal with the Father: For the Father hath commanded us to give the same honour to Christ which is due to him; so that 'tis no Blasphemy at all, certainly to equal Christ with God, for in him are the riches of the Deity, *and the fulness of the God-head dwells bodily in him*, as you may see

him *Col.*

Col. 2. 9. This is the first Argument, he is for Time coeternal, for Nature coessential, for Dignity co-equal with the Father.

Secondly, I shall lay down this Argument to prove the Deity of *Jesus Christ*; consider the work of Creation; surely he that made Heaven and Earth must needs be a *God*; you will yield to this, for says the *Lord* himself, *All the Gods that have not made Heaven and Earth shall perish from the Earth, and from under Heaven*, Jer. 10. 11.

But now, Beloved, *Jesus Christ* made the Heavens and the Earth, and all things therein, and therefore he is *God*: See a few Scriptures for this, *John* 1. 3. *All things were made by him.* Mark, this is by *Christ*, all things were made by him, *and without him was nothing made that was made*, Col. 1. 16. *By him were all things created in Heaven and Earth, visible and invisible, all things were made by him, and for him.* So again, *John* 1. 10. *He was in the world, and the world was made by him, and the world knew him not.* Now, Beloved, had *Christ* been less than *God*, he could not have made Heaven and Earth, and therefore he is a *God* of Glory, the great *God* that now sits upon the Throne, for he created Heaven and Earth, and all things therein.

Thirdly, That *Christ* is the true and perfect *God*, appears, If you consider the works and miracles which he did in the days of his flesh; here is another unanswerable Argument to prove the God-head of *Jesus Christ*. The Winds

and

and the Son they own, the Devil came out of the possessed, the blind received their sight, the lame walked, the deaf heard, the dumb spake, Lepers were cleansed, the dead were raised, the sick were healed. O who could do this but a God! as you may see, *Mat.* 11. 5. But you may say, the Apostles did great Miracles, and yet were no Gods. Why, it is true they did great Miracles, but in whose name did they do it; and by whose power and strength did they do it? was it in their own names, and by their own power?

No, Beloved, they themselves confess the contrary, *Acts* 12. 13. They tell you, *It is not by their own power, but in the Name and power of Jesus Christ.* So that in *Acts* 4. 10. *We do it in the Name of Christ.* So that Beloved, this is a strong Argument to prove the Deity of Christ they did great Miracles in his name, and by his power, his Disciples did great Miracles. And with this Christ satisfied the Disciples of *John*, *Go and tell what things you hear or see, how the lame walk, and the blind receive their sight*; go and tell *John*. Now, I say, these great things could be done by none but a great God; and therefore Jesus Christ is not only the Son of Man, but the Son of God, even God blessed for ever.

But Fourthly, consider Divine Worship is due unto Christ; now, you know Worship is proper only to God, *Worship him that made Heaven, and Earth, and the Seas*, said the Angel, *Rev.* 14. 7. Worship only is proper to God alone.

Now,

Now, Beloved, all the Acts of Worship that belong to God the Father, are given to the Son Jesus Christ, both Angels and Men are commanded to worship him as well as we, *Heb.* 1. 6. *Let the Angels of God worship him*; and in *Phil.* 2. 10. *That at the Name of Jesus every knee shall bow, of things in Heaven, and things on the Earth.* Mark, Sirs, things in Heaven, as well as things on Earth, must worship *Christ*; and *Christ* himself says, *Joh.* 14. 1. *Ye believe in God, believe also in me:* Mark, Sirs, speaking to those that believed in God, says he, *Ye believe in God, believe also in me.*

Now, Beloved, we are commanded *to pray to Christ, to glorifie Christ, to believe in Christ, to honour Christ, and worship Christ*, and therefore the Saints have prayed, *Lord Jesus receive my Spirit*; as *Stephen* did: so that you see worship is due to Christ both from Angels and Men, and therefore he must needs be God.

Fifthly, There were clear predictions of the coming of Christ, under the Old Testament. No sooner was man fallen, but Christ was promised, *The Seed of the Woman shall break the Serpent's head.* All the Prophets foretold of the *Messiah, Isaiah, Jeremiah, Hosea, Daniel, Malachi*, and the rest of them, how falsly he should be accused, and how basely he should be used; and this will be enough to condemn the unbelieving *Jews*, and make them speechless in the great day of Account.

I might give you the sayings of the same Prophets,

Prophets but you may find them your ſelves: ſearch the *Old Teſtament*, and you will find them all ſpeak more or leſs of Jeſus Chriſt. Thus have I clearly proved by expreſs Scripture and undeniable Arguments, that Jeſus Chriſt is true and perfect God.

I proceed to the Uſe and Application of it to our ſelves.

Uſe. The firſt Uſe ſhall be for Information: If it be ſo, that Jeſus Chriſt is true and perfect God, then, though this be a ſtrange truth to ſome, yet it is a ſound truth; though the Myſtery be deep, yet the Divinity is true, that he who made man, became man; ſuffered by man, and for man: *Without controverſie*, ſays the Apoſtle, *great is the myſtery of godlineſs.* What is the matter? *God manifeſt in the fleſh*, 1 Tim. 3. 16. Without controverſie, without all doubt, a great myſtery, ſays the Apoſtle, *God manifeſt in the fleſh.*

The Schoolmen compare the Incarnation of Jeſus Chriſt to a garment made by the three Siſters, and one of them wears it: So all the three Perſons in the Trinity had a hand in the garment of Chriſt's fleſh, but the ſecond Perſon He wore it; He was God manifeſt in the fleſh: and this is a great myſtery.

And, truly Sirs, it is a great myſtery for Happineſs to become a Curſe, *Gal.* 3. for him that made the Angels, to become *lower than the Angels*, Heb. 2. for the Creator to become a Creature; for him that had the riches of all in him,

to become poor; oh *this is a great mystery*, that he whom the Heaven of Heavens cannot contain his glory, should be wrapt in the Rags of flesh, that the great God should take upon him a piece of Earth, that he who hangs the *Earth* upon nothing, should hang upon a *Cross* between two Thieves, truly a *great mystery*; that he who Rules the Stars should suck the Breast; that he who thunders in the Clouds, should be cradled in a Manger. Oh a great *Mystery*; that *Abraham's* Lord should become *Abraham's* Son; that *the God of Abraham* should take upon him *Abraham's* seed: what a Mystery is this? he was conceived in the Bowels of his Mother, that he might be received into the Bosom of his Father. Therefore saith the Apostle, *Without controversie, great is the Mystery of Godliness, God manifest in the Flesh.* Gods Son became Mans Son, that we poor *mens Sons* might become Gods Sons.

2. But secondly, is *Jesus Christ* true and perfect God? my second inference is this, that Jesus is a precious Christ; he is honey in the Mouth, beauty in the Eye, joy in the heart, and Musick in the Ear. *Let all their Money perish with them, who esteem all the Gold in the world worth one days society with Jesus Christ*, said that great Marquess, when he was tempted with money.

O, Sirs, *Christ's Members* are the happiest, *Christ's comforts* are the sweetest, *Christ's rewards* are the highest, Christs precepts are the pu-

reſt,

reſt, Chriſt's glory is the greateſt, Chriſt's love is the trueſt, Chriſt's riches are the moſt precious. He is the glory of God, the Paradiſe of Angels, the Beauty of Heaven, the Redeemer of men. In *Heb.* 1. 3. He is there called, *The brightneſs of his Father's glory.* He is the rich Jewel in the Cabinet of Glory; he is that ſparkling Pearl, whoſoever hath him, cannot be poor, and whoſoever wants him, cannot be rich.

Thirdly, If Chriſt be true and perfect God, then *Chriſt's Members* are the greateſt and happieſt: Chriſt is God Almighty's only Son; Believers are God Almighty's onely Daughters. You read of *God's* Daughter in *Pſal.* 45. *Chriſt is the King,* Believers are the Queen; *Chriſt is the Bridegroom,* Believers are his Bride; *Chriſt is the Lamb,* Believers are his Wife, *Revelat.* 21. 9.

What ſhall I ſay? The Angels in Glory are in a very glorious ſtate, and yet let me tell you *Believers* in Chriſt be higher than Angels; they are Servants, we are Members; they be the Friends of the Bridegroom, we are the Bride; they have their perſonal glory, we have the ſame glory for ſubſtance with Jeſus Chriſt, *John* 17. *The glory which thou haſt given me,* ſays Chriſt, *I have given them.*

Believers be nearer the Thron than *Angels,* and this doth wonderfully ſpeak out, that we are *higher then the Angels,* in *Rev.* 5. *The four beaſts are nearer the throne than the angel.*

Oh, Beloved, how are Believers advanc'd! how high are we become, poor duſt and aſhes, to be above Angels! And this is the great happineſs which we get by Chriſt's aſſuming our Nature for the ſalvation of our Souls.

Again, Chriſt's members be not onely the greateſt, but the happieſt: our renewed condition is as good in Chriſt, as it was bad in *Adam*.

Oh Sirs, we were not more curſed out of Chriſt, than we are bleſſed in Chriſt: Chriſt is as full of life, as *Adam* was full of death; Chriſt is as full of ſweetneſs to us, as *Adam* was of bitterneſs to us.

Truly Soul, if thou canſt ſay Chriſt is thine; I will ſpeak next, and ſay, Soul, thou haſt that which is more worth than a King's ranſom; that which is more worth than all that which the Devil promiſed Chriſt, when he ſhewed him all the Kingdoms of the World.

Oh the happineſs of poor Believers! *There is no condemnation to them who belong to Chriſt Jeſus*, ſays *Paul*, Rom. 8. 1. Therefore they are happy.

But Fourthly, *Is Chriſt Jeſus true and perfect God?* Then we infer from hence, that God's love and good-will to mankind was very great.

That Jeſus Chriſt ſhould come from Heaven to take our Nature, that we might be partakers of the Divine Nature: Chriſt took upon him our Shame, that we might be partakers of his Glory. One drop of his Bloud, is more worth than a ſea of ours, and yet he died our death, that we might live his life; he ſuffered

ed our Hell, that we might enjoy his Heaven.

Oh how infinitely did he love us? He endured the ſoreſt pains, that we might enjoy the ſweeteſt pleaſures.

The Scripture tells us, that *he came leaping*; he came with ſuch a good will, *he came leaping*. As you know when a man goes leaping, you may know that it is with a good will; he came leaping and skipping: Cant. *He came leaping on the mountains, and skipping on the hills.* Leaping, ſays *Gregory*, how ſo? Why, ſays he, from the Throne to the Womb, from the Womb to the Cradle, from the Cradle to the Croſs, and from thence to the Throne again; this was his Leap.

Oh Sirs, Oh Sirs, how much did this Jeſus ſuffer for poor Believers? He was hang'd upon the Croſs in Mount *Calvary*, that we might ſit upon the Throne in Mount *Sion*.

2. *Uſe;* Secondly by way of Exhortation.

Firſt, To Sinners, to Unbelievers, to Graceleſs Perſons, I have a few words to ſay.

Oh Sirs, Oh Sirs, methinks I cannot but do toward you, as Chriſt once did toward *Jeruſalem*, when he came nigh the City, he wept over it: Truly Sinners, your State is a weeping State; your State is a miſerable State, you lye open to all the Wrath, all the Vengeance, all the Curſes under Heaven: O poor miſerable Sinners, cannot you pity your ſelves? the Lord of Heaven pity you!

Did Jeſus Chriſt come from Heaven to you,

ſinners, and will not you come out of your ſins to come to Chriſt? Did Chriſt come from his Father's boſom, and left his Throne, and Crown, and all his Glory to come to the poor loſt World, and to die and ſuffer here for poor loſt ſinners, and what, ſinners, will this make no impreſſion upon you? Let me tell you, Sirs, Chriſt came into the World, for no other end and reaſon, but onely to die for poor ſinners: It was the great deſign of Chriſt to ſave ſinners.

Sirs, if you will not credit me, look into the Scripture, and then ſurely you will believe it, 1 Tim. 5. 16. *This is a faithful ſaying*, ſaith the Apoſtle, *and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners.* Mark Sirs, he came into the world to ſave ſinners; Chriſt hanged upon the croſs, and wept upon the croſs, and died upon the croſs to ſave ſinners: it was for poor ſinners all the hardſhip, all the wants, all the tryals and buffettings which he met with, it was for the ſakes of poor ſinners: Chriſt hath ſuffered all this woe and miſery for thee, and wilt not thou leave thy ſwearing, and thy drunkenneſs, and wickedneſs for Chriſt? Oh the ſad day that is coming upon thee, how canſt thou anſwer this before God Almighty, that Jeſus Chriſt the *King of Kings*, ſhould come into the world, and abaſe himſelf ſo much as to be in a mean eſtate, and yet that this ſhould nothing affect you? Oh who will pity you when you are damned, when you are howling and roaring in Hell, that would not pity your ſelves.

Oh

Oh for the Lords sake consider, that God should come and take our Nature, that he should take our Rags, that we might wear his Robes; and what, will you rather remain in your sins and die, than come to Christ for life. Oh sinners, for the Lords sake put off your Beggars Rags, that you may put on his lovely Robes.

I have read of *Alexander* the Great, that when he came against a City, he used to set up a candle, and if they yielded before the candle was out, they should have quarter: but if they *stood out*, then they must expect nothing but hang, drawing and quartering. O Sirs, *Christ* sets up a Candle to thee, and if thou wilt come in to day, thou shalt have mercy, or else there will be none.

If all the Angels and Saints in Heaven should fall upon their knees, and say, O Lord, spare this poor creature one dram of mercy for him, it would not be regarded; the Lord would not hear them; and therefore for the Lords sake consider, men are sentenced, not only for their sinfulness, but for their sloathfulness, men may perish for being servants that are unprofitable, as well as for sinners that are abominable: methinks you should take as much delight in those precepts that enjoyn holiness, as in those promises that assure happiness; if the day of mercy leave you graceless, the day of judgment will find you speechless: though you may resist the judgement that he lays

before you, yet you can never reſiſt the judgement that he lays upon you, there is no ſtanding before Chriſt, but by ſtanding in Chriſt: ungodly men fear no wrath, becauſe they feel no wrath; becauſe they ſin unpuniſhed, they think there is no puniſhment for their ſins; becauſe he goeth on to ſpare them, they go on to provoke him; as he adds to their lives, they add to their luſts, becauſe he is very merciful, they will be very ſinful; becauſe he is very good, they will be very bad; becauſe juſtice winks, men think he is blind; becauſe he doth not reprove them for their ſins, therefore they think he doth approve them in their ſins. But inraged juſtice will avenge the quarrel of abuſed mercy; the longer God forbears, not finding amendment, the ſorer he ſtrikes when he comes to judgment.

Oh ſinners, though the patience of God be laſting, it is not everlaſting, if his warnings prove in vain, you ſhall be conſumed: the longer God is fetching about his hand, the heavier will be the blow when it comes: *I gave her ſpace to repent of her fornication, but ſhe repented not*; what follows? *Behold I will caſt her into a Bed, and they that commit adultery with her*, Rev. 2. 21, 22.

The day that begins in mercy, may end in judgment; God is ſilent as long as our ſins will let him be quiet.

But know that God hath Vials of wrath filled with indignation; for Veſſels of wrath fitted

fitted for deſtruction; if God's mercy do not draw you to repentance, God's judgments will drive you to deſtruction; the Sea of Damnation ſhall not be ſweetned with a drop of compaſſion.

Oh Sinners, either ſeek out a Saviour to deliver you from the wrath of God, or elſe find out a ſhoulder to bear you up under his wrath.

Oh that you would but conſider your ways; hath not God ſaid, That no *Swearer*, nor *Drunkards*, nor *Whoremongers*, nor *Adulterers* ſhall enter into the Kingdom of *Heaven*? And ſuch are ſome of you, God knows it, and your conſcience knows it, and yet you flatter your ſelves, and ſpeak peace to your ſelves, when God ſpeaks not a word of peace to you.

Oh Sinners, think of this before the bottomleſs Pit hath ſhut her mouth upon you.

Oh do no longer neglect God and your own ſalvation. Heb. 2. 3. *How ſhall we eſcape, if we neglect ſo great ſalvation?* If you neglect the great ſalvation, you cannot eſcape damnation.

Secondly, Believers, let me beſeech you to ſtand faſt, and to hold faſt that which you have already: Rev. 2. 25. *Be thou faithful unto death, and I will give thee a crown of life*, Ver. 10. He hath a crown for runners, but a curſe for runaways. As you look for happineſs, as long as God hath a being in Heaven; ſo God looketh for holineſs, as long as you have a being on Earth: *As many as walk according to this rule, peace be upon them*, Gal. 6. 16.

To tread in any other part on Earth, is but to mistake your way to Heaven; whilst you are on this side Eternity, you must hold the Scepter of Grace in your hands, till God set the Crown of Glory upon your heads; this is the sparkling Diamond that's set in the Apostle's crown. 2 Tim. 4. 7. *I have fought a good fight, I have finish'd my course, I have kept the faith.*

O Believers, it will be your happiness, your glory, your honour another day, if in this day you be found faithful. Oh do not you turn your back upon the truths of God, as too many in our days have done; they have gone from one Religion unto all, till at last they have come from all Religions unto none. That man's beginning was in Hypocrisie, whose ending is in Apostacy; indifferency in Religion, is the next step to Apostacy from Religion.

O do not make him a stone of stumbling, that God hath made to be a stone for building: *If the Golden Chain of Duty will not hold you, the Iron Chain of Darkness shall bind you; If you abuse your liberty in one World, you will lose your liberty in another.*

If you had made as much conscience of your liberty, as you have had liberty for your Conscience, it had been well: That Soul that was never related to Christ; that Soul was never devoted to Christ: There is no obtaining the prize of Happiness, without running the race of Happiness.

Oh for the Lord's sake, do not you *begin in the Spirit, and end in the flesh.*

Oh

Oh do not you put your hand to the Plow, and look backward, be not true to the Father of Lies, and false to the God of Truth; keep close to the Son of God, to the Word of God, to the Ordinances of God, to the day of God, to the Ministers of God, to the people of God, and thou wilt be safe. *Gal.* 6. 9. *Be not weary in well doing, for in due season you shall reap if you faint not.* I shall wind up all with that saying of *Ignatius*, *They who adhere to them who adhere not to truth, shall never inherit the Kingdom of God.*

The Everlasting Father.

Cant. 5. 16. He is altogether lovely.

Doctrine, That Jesus Christ is infinitely and superlatively lovely.

MAn is the excellency of the Creature, the Saint is the excellency of the man, *Grace* is the excellency of the Saint, *Glory* is the excellency of *Grace*.

I now proceed to a fourth Title, and that is *The Everlasting Father*. For this see *Isa.* 9. *Beloved*, we have shewed you from the third Title, *Mighty God*, that Jesus Christ is true and perfect God, a mighty God, mighty with God, mighty as God, the great and mighty God, but now this fourth Title holdeth him forth to be a Father, not only a Father, but an Everlasting

lasting Father, *The everlasting Father.*

The Proposition which I shall lay down from this Title is *this, That God in Christ is a Believers everlasting Father.* That I may clear up this point, I shall lay down these Truths.

First, that God in Christ is the Everlasting Father, hath begot himself in us, and us in himself; *He is both the Author and Finisher of all our Faith,* Heb. 12, 2. of all our Joy, of all our Peace, of all our Life, of all our Salvation; He is a Father ever begetting, and bringing forth himself in us, *his light is in us, his love is in us, his nature is in us, his wisdom is in us, his power and strength is in us, of his fulness we have all received grace for grace,* John 1. 16. We believers, we in time past, we in time present, we in time to come; we that were, we that are, we that shall be hereafter, shall receive of his fulness; and therefore he is called the Everlasting Father.

He is the Sun, we are the Beams; he is the Fountain, we are the Streams; he is the Root, we are the Branches; he is the Head, we are the Members; he is the Father, we are the Children; and hence it is, that Believers are called his off-spring; we are the off-spring of God, saith the Apostle.

In Creation God hath given us to our selves, but in Redemption he hath given himself to us; 'tis a greater favour to be Converted, than to be Created; yea, far better to have no Being, than not to have a new Being;

us

'tis only the new Creatures that are Heirs of the new *Jerusalem*.

Secondly, God in *Christ* calleth all his *Children* by his Name, he putteth his Name upon them. Do you mark Sirs, *I will write upon them the Name of my God*, in Rev. 3. 12. The Saints are called Godly from God; Christians from Christ, Spiritual from the Spirit, and Heavenly from Heaven, because their conversation is there, because their Head is there, and they be Heirs of Heaven: So the wicked be called Devilish from the Devil, and cursed from the curse; and Worldlings from the World; and Sinners from sin.

Oh the difference, the great difference that there is between the Names of Saints, and the Names of the Wicked. The ungodly be called *Dogs*, *Vipers*, *Swine*, *Thorns*, and *Ravening Wolves*, who lick up, and suck the Blood of the Innocent; but the Saints they are called *Jewels*, *Treasures*, *Kings*, *Doves*, *Lillies* and *Heirs of Glory*.

And hence it is that some good Men have gloried more in their name Christian, than in their name Emperour; and have thought it a greater Honour to be a Member of Christ, than to be a King upon a Throne; a greater honour to be one of Christ's little ones, than one of the Worlds great ones.

Indeed Sirs, a good heart is better than a great Estate, inward holiness is better than outward Happiness. A Christ without Honours,

nours, is better than honours without a Christ. Piety without Prosperity, is better than Prosperity without Piety. Goodness without greatness, is better than greatness without goodness. That's the second.

Thirdly, God in Christ is a Father who is tender and full of Bowels towards his poor Children; when we were full of Blood, then he was full of Bowels.

Christ is more tender of his body mystical, than he was of his body natural; he suffered his body natural to be hungry, to be thirsty, to be weary, to hang upon the Cross, to bleed upon the Cross, to suffer upon the Cross, to be pierced and bored with Nails upon the Cross.

Oh, he went into the furnace to keep us out of the flames.

But now mark Sirs, for his body mystical. Oh, how tender is he, he loves them, he pities them, he smiles upon them, he carries them in his bosom, and dandles them on his knees.

Oh, they are the beauty of his eye, the joy of his heart, he cannot endure to see them wronged, see them injured or abused, every blow they have, goes to his very heart.

Saul, Saul, why persecutest thou me? You see how tender Christ is of his body Mystical.

This is our *Jonas*, who threw himself into the Sea of his Fathers Wrath, to save us from drowning.

He

He hath shut the door of Hell to keep us from perdition; and he hath opened the gate of Heaven to let us into Salvation. That's the Third.

Fourthly, God in Christ is a Father that layeth up for his children; he giveth them something in possession, but more in reversion; a little in hand, and a great deal in hope.

First, He giveth them something in hand, he layeth out for us; he giveth us the Air to breath in, and the Earth to tread upon; he giveth us the Sun, the Moon, and the Stars, Wind, Water, and Fire; he giveth the Fishes of the Sea, the Beasts of the Earth, and the Fowls of the Air.

Poor man liveth by death, our natural life is preserved by the death of the Creature, and our spiritual life by the death of our Saviour, so that I may say we live by death.

'Tis man's duty to serve God, since God hath made all the World to serve him; 1 *Tim.* 6. 17. saith the Apostle, *Who giveth us richly all things to enjoy.* Mark, he doth not only give us some things, but *all things*; not only all things, but *all things richly to enjoy.*

Secondly, God in Christ is a Father that layeth up for his children, as well as layeth out, in *Psal.* 13. 19. *Oh how great is thy goodness which thou hast laid up for them that fear thee!* *David* wonders at it: *Oh how great is thy goodness which thou hast laid up!* mark the words. So in 2 *Tim.* 4. 8. *Henceforth is laid*

up

up for me a Crown of Righteousness. What one ly for you *Paul?* No, *not onely for me, but fo all them that love his appearing.*

So again see another Scripture for this, 1 *Cor.* 2. 9. *As it is written,* saith the Apostle, *eye hath not seen, nor ear heard, neither can it enter into the hearts of man to conceive.*

Why Sirs, what is this which eye hath not seen, nor ear heard, neither can it enter into the heart of man to conceive? Why, *the things that God hath prepared for them that fear him.*

Oh Beloved, God gives his Children the best portion, the richest portion, the greatest portion; all things be theirs, life is theirs, death is theirs, things present are theirs, things to come are theirs, God is theirs, Christ is theirs, the Spirit is theirs, Heaven is theirs, and what can they have more? in 1 *Cor.* 3. 24. God gives his children in this World a Talent of Grace, and in the World to come a Talent of Glory: They shall wear Christs Crown above, who wear his Cross below.

Fifthly, God in Christ doth protect and defend his children from their Enemies, from Satan, from Sin, from the World, from the Curse, from the second Death, which is Hell, in *Rev.* 2. 11. *He that overcometh, shall not be hurt by the second death.*

Mark, A Believer may feel the stroke of Death, but he shall never feel the sting of Death; the first Death may bring his Body to corruption, but the second Death shall never bring his

Soul

soul to damnation; though he may live a life that is dying, he shall dye a death that is living; he that is housed in Christ, shall never be housed in Hell: God protects his children from all wrongs and injuries; in Psal. 150. 14. *He suffers no man to do them wrong; yea, he reproves kings for their sakes.*

Pray mark the Phrase well: Sirs, if Kings will lay on Saints the hands of Violence, God will lay on Kings the hands of Vengeance; *He reproves kings for their sakes.*

If Kings will wrong the poor Saints for Christ's sake, Christ will reprove Kings for the Saints sake; so saith the word of God, They that be gods before men, be but men before God.

If men will throw Saints into Prison for their Piety, God will throw them into *Hell* for their Iniquity: Mark what the Prophet says in *Isa.* 30. 33. pray mark the Phrase, *Tophet is prepared of old, yea, for the king it is prepared:* As if so be the Prophet should speak so down-right, as though Hell were chiefly prepared for great men.

Oh Sirs, Hell is prepared for great men, as well as mean. Those in whom God bestows great mercies, if they abound in great vice, God will inflict great punishment: How shall they be able to lift up their heads before Christ, who do lift up their hands against them?

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against

against his Christ, Acts 4. 26. Christ will pass a sentence upon every sentence that hath past. He that saith, *come ye blessed*, will also say, *Go ye cursed*. That's the fifth.

Sixthly, God in Christ is a *Father* that teacheth his children, and instructeth his children, *Thy children shall be all taught of the Lord*, Isa. 54. 14. All Gods Children be taught of God; God teacheth all his children; and what doth he teach them? Why among other things he teacheth his children these six Lessons.

1. He teacheth them to deny themselves. A true believer will lay down his lusts at the command; and his life for the sake of Christ.

2. Christ teacheth them contentment. Here is another divine lesson which Christ teacheth his Children. A believer will be contented to bear the wrath of men for him who bore the wrath of God for him.

3. The vanity of the creature: He teacheth us that all things below are but vanity.

4. A fourth thing is the sinfulness of sin.

5. The deceitfulness of the heart.

6. The right knowledge of himself. Oh Christians, have you learned these Lessons? Then let all your Actions be Christ-like, and walk as you have him for an Example: he lived to teach us how to live, and he died to teach us how to die: he that will not follow the Examples of Christ's life, shall never be saved by the merits of his death. As he is the root on which a Saint grows, so he is a rule by which

which a Saint squares: If he be not thy *Jacob's Staff* to guid thee to Heaven, he will never be thy *Jacob's Ladder* to mount thee up to Heaven. We should be as willing to be ruled by Christ, as we are willing to be saved by Christ: God made one Son like to all, that he might make all his Sons like to one. If the life of Christ be not your pattern, the death of Christ will never be your portion: That's the Sixth.

7. God in Christ is a Father that stamps upon all his children the lovely Image of Jesus Christ, they resemble him to the very life. As it was said of *Constantine's* children, they resembled their Father to the life, so we may say of Believers, they resemble Christ to the life. God will suffer no man to wear the livery of Christ upon him, who hath not the likeness of Christ within him, 2 *Cor.* 3. last. *We all* (saith the Apostle) *beholding with open face as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the spirit of the Lord.*

O *Sirs*, what a rare Jewel is Grace! the God of Grace calls it glory: Mark, *from glory to glory; grace is called glory, from glory to glory, that is, from one degree of grace to another: Grace is glory Militant, and glory is grace Triumphant; grace is glory begun, and glory is grace made perfect; grace is the first degree of glory, glory is the highest degree of grace; grace is the Seed, glory the Flower; grace is the Ring, glory is the sparkling Diamond in the Ring; grace is glory's infant,*

infant, and glory is the perfect man of grace; grace is the spring, glory is the harvest; the soul of Man is the cabinet, the grace of God is the jewel: Christ will throw away the Cabinet where he finds not the Jewel. He that created us in his Image, will restore us to his Image. That is the seventh particular.

8. God in Christ is a Father that never dies; other Fathers be dead and gone, our Father *Abraham* is dead, our Father *Isaac* is dead, and our Father *Jacob* is dead, and others be dead and gone. Oh but God in Christ is a Father that lives for ever, that loves for ever, that reigns for ever; He's the Father of Eternity, in Eternity, from Eternity, and to Eternity, *Prov.* 8. He was always, is always, and shall be always, and he cannot but be always, *Rev.* 1. 8. Christ is the same before time, in time, and after time, *Heb.* 13. 8. Jesus Christ is the same (says the Apostle) yesterday, to day, and for ever; of him, and from him, and through him, and to him, and for him are all things, 1 *Col.* 16.

9. God in Christ is a Father that correcteth his children; all whom God loves he chastiseth, though he loves not to chastise: God had one Son without sin, but no Son without sorrow; he had one Son without corruption, but no Son without correction: Heb. 12. 6. *For whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth.* Rev. 3. 16. *As many as I love, I rebuke and chasten.* Afflictions are blessings to us, when we we can bless God for them.

Christ

Christ tells us, *That* he that *will be his Disciple*, must deny himself, take up his Cross, and *follow* him, *Mat.* 16. 24. There is a four-fold self that must be denyed for Jesus Christ, or else we cannot be his Disciples.

1. A Sinful-self. 2. A Natural-self. 3. A Self-righteousness. 4. A Self-gain, or Lucre. Sinful-self is to be destroyed, and Natural-self is to be denyed; we cannot enjoy our selves, till we deny our selves: God is as far from beating his children for nothing, as he is from beating his children to nothing.

The Application: Is it so, that God in Christ is a Believer's everlasting Father? Oh then what is so sweet a good as Christ, and what so great an evil as Sin? Oh love Christ more, and hate Sin more! Christ bringeth life with him, a life of grace, a life of comfort, a life of glory; but Sin brings death with it, death of body, death of soul, death here, and death hereafter: *O the bloud of Christ speaketh better things than the bloud of Abel.* *Abel*'s blood cryed for Vengeance, but Christ cryed for Mercy; he is the Pearl of great price, for which the rich Merchant sold all that he had, and bought it, and found more joy in his Pearl, than ever he did with all that he had: Oh therefore let me beseech you that are his children to love him, and to serve him; he is your everlasting Father, therefore do his will on earth, as the Angels do in heaven. You cannot complain of him for want of mercy; Oh let not him complain

of

of you for want of duty so good hath he been to you as that he hath not been wanting to you in any thing, and will you be wanting to him in every thing? A son honoureth his father, and a servant his master: *If I then be a father, where is my honour; if a master, where is my fear?* Mal. 1. 6. As a Father so will he be reverenced for his goodness; as a Master, he will be feared for his greatness. Oh what is that little he desireth of you, to that much he deserveth from you? If honour be not due to him, let it not be bestowed; if it be due to him, let it not be denied: If God do great things for his children, he will not except of small things from his children. Do but see the great out-cry that God makes against his own children, *Isa.* 1. 3. *Hear O heaven, and be astonished O earth!* What is the matter? *I have nourished and brought up children, and they have rebelled against me.* The nearer the relation, the greater the obligation: Christ is related to them as a Lord to his servants, as a Father to his children, as a Prince to his subjects, as a Head to his members. Where the relation is neerest, there the provocation is greatest: it is a more pleasing thing to see rebels become children, then it is to see children become rebels.

What Mother can endure to see those lips that drew her breast, to suck her blood? Oh Christians, you are more known to God than others, therefore you must more acknowledge him

him then others; you do not look for so much splendor from the burning of a Candle, as from the shining of the Sun; nor for so much moisture from the droping of a Bucket, as from the desolving of a Cloud; to whom much is given, of them much shall be required. God doth not expect much where little is bestowed nor accept little where much is received. *Hear the words of the Lord, O Children of Israel, you only have I known of all the families of the earth, Amos* the third, and the second verse, God hath exalted you above others, and therefore you must do more for God than others. It was a great blemish to *Hezekiah*, that his returnings were not answerable to his receivings.

O believers, let me beseech you to do much, to love much, to give much, to pay much, seeing you have received much.

I shall wind up with a word of comfort to you the children of God.

Oh, Sirs, God in Christ is your Father, your loving Father, your everlasting Father, and you are his Children; therefore fear not, it shall go well with you here and hereafter. *Luke* 12.32. *Fear not little Flock, for it is your Fathers good pleasure to give you the Kingdom.* He will with-hold no good thing from you. *Psal.* 84.11. *He gives grace and glory unto you.* Grace is the Silver Link, that draws the Golden Link of Glory after it.

Prince

Cant. 5. 16. *He is altogether lovely.*

The Doctrine. *That* Jesus Christ *is infinitely and superlatively Lovely.*

WHere-ever Christ is a Priest for Redemption, he is a Prince for Dominion; where-ever he is a Saviour, there is he a Ruler; where he is a Fountain of Happiness, there He is a Fountain of Holiness; where he is a Redeemer, there he is a Refiner; where-ever he takes a burthen from off the Creatures back, there he lays a yoke upon the Creatures neck: *The Lord is our judge, the Lord is our law-giver, the Lord is our king, he will save us,* Isa. 33. 22.

I shall now proceed to the fifth Title of Jesus Christ, which is *Prince of Peace*; this you have in *Isa.* 9. 6.

It is the happiness of the Church of God, that although they cannot give Peace, yet they may get Peace; though they cannot settle it on Earth, yet they may seek it from Heaven: Peace is the well being of all other enjoyments; all other mercies suck their livelihood at the breast of Peace, it is the mother of all prosperity; as the life of old *Jacob* was wrapt up in the life of the lad *Benjamin*, so is all Happiness wrapt up in Peace. It is the felicity of the Saints on earth, and the glory of the Angels in heaven

Heaven: when the old *Hebrews* wiſht any happineſs to any one, they only uſed this expreſſion, *Peace be unto you.*

From this Title of Chriſt I ſhall lay down two Propoſitions.

1. That *Sions King* is a peaceable King.

2. That the Lord Jeſus Chriſt, *the Prince of peace*, is the foundation of a believers peace.

Doct. Theſe two points lie full in the words, but I ſhall only ſpeak to the latter, to wit, that Jeſus Chriſt, *the Prince of peace*, is the cauſe and foundation of a Believer's peace. In the proſecution of it, I ſhall ſhew you four things. Firſt, he is the *Peace-bringer.* 2. The *Peace-maker.* 3. The *Peace-giver.* 4. He is the *Prince of peace*, or the *Peaceable Prince.*

Firſt, Jeſus Chriſt is the *Peace-bringer*; he brought in everlaſting peace by Righteouſneſs, and not by a Sword, *Luke* 2. 14. *Peace on earth, and good-will towards men.* Why was the bread of life an hungry, but that he might feed the hungry with the bread of Life? Why was reſt it ſelf weary, but to give the weary reſt? Why was the Prince of peace in trouble, but that the troubled might have peace? none but the Image of God could reſtore us to Gods Image; none but the beloved of God, could make us beloved to God; none but the natural Son could make us Sons; none but the Wiſdom of God could make us wiſe; none but the Prince of peace could bring the God of peace, and the peace of God to poor ſinners: and

therefore he is called our peace, *Ephes.* 2. 14.

Oh what is ſo ſweet a good as Chriſt, and what ſo great an evil as Sin? The former brings us to joy and peace, the latter brings us to woe and miſery. That's the firſt.

Secondly, He is the Peace-maker as well as the Peace-bringer; he is the Peace-maker between God and men; Sin is the great Make-bate between God and the ſoul, Sin is the Wall of ſeperation between God and us; but the Prince of Peace makes peace between God and us; He paid all debts, and took up all controverſies, and blotted out the hand-writing, and hath broken down the Partition-wall, and made up the great breach between God and man: 1 Cor. 5. 19. *God was in Chriſt, reconciling the world to himſelf.* Mark, 'tis in Chriſt; ſo likewiſe elſewhere, *You who were ſometimes far off, he made nigh by the blood of Chriſt.*

Oh Sinners, Chriſt is our Peace-maker, the Prince of Peace makes peace between God and us, he reconcileth God to man, and man to God, ſo that, though God might juſtly be diſpleaſed with us, God is more pleaſed with a Believer for Chriſt's ſake, than he was diſpleaſed with him for Sin's ſake.

Thirdly, Jeſus Chriſt is the Peace-giver; Alas, poor Sinners, we have no peace with Angels, no peace with Conſcience, nor one with another, till the Prince of Peace gives it us! *Peace I leave with you, peace I give unto you,* ſaith our Lord to his Diſciples, *John* 14. 27.

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Oh Sirs, he gives peace with God: In *Rom.* 5. 1. *We have peace with God through our Lord Jesus Christ.* Christ gives that peace to us, which the World cannot take from us; Worldly troubles cannot overcome Heavenly peace.

Fourthly, He is a Prince of Peace, or the peaceable Prince, so he is stiled: not only Peace, but the Prince of Peace: Indeed, Beloved, he is all Peace to a Believer; *Her ways are ways of pleasantness, and all her paths are peace*; speaking of Christ, *Prov.* 17. Mark, all her paths are peace: Now what are the paths? I shall name six to you: 1. Repentance. 2. Faith. 3. Truth. 4. Self-denial. 5. Obedience. 6. Holiness.

These are all paths of Peace, and peaceable paths. Oh Sirs, there is no peace to be found but in the path of Peace. As all his works be marvellous, so all his ways are pleasantness.

Secondly, His Gospel is a Gospel of Peace: 'tis a great mercy to enjoy the Gospel of Peace, but a greater to enjoy the Peace of the Gospel.

Thirdly, His reward is peace; *Isa.* 57. 2. *He shall enter into peace.* Here the joys of Heaven are called peace: the true Sons of peace, and the peaceable Sons of truth, shall be crowned with peace, they shall enter into peace.

And thus, Beloved, I have briefly, yea I have fully proved the point, That Jesus Christ is the cause and foundation of a Believer's peace.

Use. Now for the application of the point, I shall reduce it to four heads.

1. For Information. 2. For Examination.

3. For Exhortation. 4. For Conſolation.

Firſt, By way of Information: Here we may ſee what great need we ſtand in of Jeſus Chriſt, O Chriſtians, is Jeſus Chriſt the cauſe and foundation of all our peace, then we have no right or title to peace, but by the Prince of Peace? *We have peace with God,* ſaith the Apoſtle, But how? *through our Lord Jeſus Chriſt.* We are reconciled to God in Jeſus Chriſt: *And we who were a far off,* ſaith *Paul, are made nigh by the blood of Chriſt, and onely acceptable in the Beloved.*

So that, Beloved, 'tis all in Chriſt, and through Chriſt, that we have our peace. A Chriſtleſs man is a Peaceleſs man, he hath no peace with God, no peace with Angels no peace with Conſcience: till we be Chriſt's Friends, we are our own Foes. 'Tis true, a wicked man may ſpeak peace to himſelf, but God ſpeaketh not a jot of peace to him; he may ſpeak peace to himſelf till he falleth into everlaſting Flame; God is his Enemy, the Devil is his Foe, Angels hate him, all Creatures cry for vengeance upon him: In Iſa. 57. 21. *There is no peace to the wicked, ſaith my God.* No not a word, not a dram of peace for a perſon who is out of Chriſt: Therefore, Oh Sirs, conſider in what need you ſtand of the Prince of Peace!

Secondly, It informs us, that to have a peace with our Creator and Maker, is the ſweeteſt and beſt thing in the World: O how infinitely ſweet is Peace! What is ſweeter than Peace? Alas, Gold is but duſt, Pleaſures are but toys,

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Wit is but a flaſh, Beauty but a blaſt, Honour but a rattle, Life but a vapour; oh but Peace is the ſweeter than the ſweeteſt, and better than the beſt of all thoſe! Firſt, Becauſe he that hath peace with God, may come boldly to God, *Heb.* 4. 16. Secondly, He that hath peace with God, hath communion and fellowſhip with God: 1 Joh. 1. 3. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* Thirdly, He that is at peace with God, is the Son of God. Peace is of all others the moſt ſweet; Oh it is Wine to comfort us, and Bread to nouriſh us; it makes a man live comfortably, and die chearfully.

Thirdly, If Jeſus Chriſt, the Prince of Peace, be the cauſe and foundation of all our peace, why then, he that wants the Prince of Peace, wants all good things, he is the miſerableſt man in the World, that is without Chriſt; he wants reconciliation with God, and intereſt in Chriſt; he wants the ſealing and comforting of the ſpirit; he wants juſtification, ſanctification, and adoption; he wants pardon of ſin, and freedom from the dominion of ſin; he wants that favour which is better than life, that joy which is unſpeakable, and full of glory, and that faith, a dram of which is more worth than a King's ranſom; he wants thoſe riches which periſh not, thoſe evidences for Heaven that fail not, that love which dies not, that Kingdom which ſhakes not.

O Beloved, how many things doth that poor

Soul want, which wanteth a Chriſt? *He is wretched and miſerable, and poor, and blind, and naked*, Rev. 3. 17. Chriſt is a Pearl, and whoſoever wants him, can never be rich; did but men ſee all in this Pearl of price, then they would ſell all for this Pearl of price.

Fourthly, If Jeſus Chriſt be the cauſe and foundation of our peace, then it is our greateſt concernment to get in favour with the Prince of peace: *Many ſeek the rulers favour*, ſaith the Scripture. But oh ſeek ye the favour of this Prince! Poor Souls, without him there is no mercy, no peace, no grace, no glory, no heaven, no crown, no eternal life; *For this is eternal life, to know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*, John 17. 4.

Uſe 2. Secondly, By way of Examination and Self-trial: The trial of our ſelves is the ready way to the knowledge of our ſelves; Oh Chriſtians, would you ſee your God! then caſt your eyes inward. Contemplation is a Glaſs to ſee our God in: 'tis of greater concernment to know the Eſtate of our Hearts, than to know the State of the Kingdom.

And therefore, I beſeech you, examine your ſelves, that you may know your ſelves, that you may know whoſe you are while you live, and whither you ſhall go when you die, and what will become of you to all Eternity.

Oh Sirs, bring your ſelves to the Trial, and try your ſelves; and ſee whether you be in the faith, and the faith in you; faith is ſuch a grace, that

that a man cannot be ſaved without it, and not a man can be damned that hath it.

Oh ſee, whether you be in the narrow way that leadeth to life, or in the broad way that leadeth to death; whether your Hearts be Chairs for Vice to ſit in, or Thrones for grace to rule in, whether you are one of Chriſts Spouſe, or the Devils Harlot; whether you are Heirs of Heaven or Hell; whether you be Satans Bond-men, or Gods free-men; examination is the beaten path to perfection, 1 *Cor.* 1.26. *Not many mighty, not many noble are called.* 'Tis ſeldom that the *Diamond* of a great Eſtate is ſet in the Gold-ring of a gracious heart.

A man may be great with *Saul*, and graceleſs: rich with *Dives* and miſerable: The richeſt are oftentimes the pooreſt, and the pooreſt oftentimes the richeſt.

Oh how many Thred-bare Souls may there be found under ſilken Coats, and purple Robes? they who live moſt downward, die moſt upward, a ſight of our ſelves in Grace will certainly bring us to a ſight of our ſelves in glory, thoſe ſins ſhall never make a Hell for us, that be a Hell to us.

Uſe 3. But it is time for me to turn my Speech into an exhortation, and oh that you would encourage me with your Reſolution to obey my Meſſage this day, that is, to make your peace with the Prince of Peace, that you may be the true Sons of peace, and the peaceable Sons of truth, that you may be righteous be-

fore God, and holy before men, that you may glorioufly ſhine in glory, and that you may have peace with God, and with Angels, & with your own Conſciences, and with one another.

Well Sirs, what ſay you in anſwer to my Meſſage? ſhall the *Prince of Peace* be your Love and Lord, your neareſt and deareſt, your joy, and your delight? will you kiſs the Son, will you make your peace with the God of peace, and give up your Souls and lives to be ruled by him? theſe things I exhort you to, and God expects them at your hands; but that this Exhortation may ſtay with you, I ſhall back it with ſome preſſing conſiderations.

Firſt, conſider Gods goodneſs, and good-will towards men; God hath given you rich means that you may ſecure your peace with God.

1. He hath given the Lamb, and the Goſpel.

Secondly, Time and opportunity.

Thirdly, Mercies and afflictions; Mercies to draw you, and afflictions to drive you.

Fourthly, He hath given you Preachers, both inward and outward Preachers: by outward Preachers I mean the Miniſters of Chriſt, who beſeech you, and intreat you for Chriſts ſake to be reconciled to God, and make your peace with God: by inward Preachers, I mean your own Conſcience that judgeth you, and reproveth you for your ſins and abominations.

Fifthly, He hath given you precepts and promiſes; precepts commanding you to do, and promiſes aſſuring you of a glorious reward for your doing.

Sixthly,

Sixthly, The Spirit and convictions; *Gen. 6. My Spirit ſhall not always ſtrive with man.* Oh how long will *you yet* ſtand out againſt God? *what have you to ſay againſt this?* how can you anſwer this when you and I ſhall appear before Gods judgment ſeat? have you any thing to ſay againſt this? Oh ſad will be your end, unleſs you make your peace with God, and therefore ſeeing God hath given theſe things to you, do you make and ſecure your peace with him.

He that liveth in ſin without repentance, ſhall die in ſin without forgiveneſs.

Secondly, God inviteth, and woeth you to come and make your peace with him, *Iſa. 55. 1. Ho every one that thirſteth, come ye to the water, and he that hath no money, come ye buy and eat, yea come and buy Wine and Milk without Money, and without price.*

Beloved, Here is three comes in this Text to ſhew the infinite willingneſs of God to ſave poor Sinners; ſo in *Rev. 22. 17. The Bride and Spirit ſays come* (here is three comes again in this Text) *and whoever will, let him take of the water of life freely, and he that is a thirſty let him come.* What are there none thirſty among you? do none thirſt for Chriſt, and grace, and mercy and happineſs? Now for the Lord's ſake conſider wherefore is all this, but that you may make your peace with God: ſhall the God of heaven call, and will you not hear? what! will you rather ſtay in your ſins and die, than go to Chriſt for life? Oh Sirs, go to the Prince

of peace, for peace, that you may have peace, if you do not lay your ſins to your hearts, that you may be humbled, God will lay them to your charge, that you may be damned.

A third conſideration is this, either you muſt taſte of God's goodneſs or his fury; there is not a man, woman, or child amongſt you, but muſt partake of the one or the other; your portion will be either joy or ſorrow; either deſolation or conſolation: if you be not trees for bearing, you muſt be trees for burning; if you are not for fruit, you muſt be for flames; if you do not ſwim in the water-works of repentance, you ſhall burn in the fire-works of vengeance; if you will not go and make your peace with God, that you may have Heaven, you ſhall go to Hell for not making your peace; one of them you muſt do. O Sirs, I have ſet life and death, heaven and hell, bitter and ſweet before you this day; will you make your peace with God or no? will you ſtill go on in a way of wickedneſs, breaking his Laws, grieving his Spirit? will you die a natural death, before you live a ſpiritual life? I ſay then, if you live ſo, and die ſo, you ſhall be damned with the damned, and puniſhed with the puniſhment of Hell, and be ſent to Hell with loads of wrath upon your back: *Ye ſhall have your part in that lake which burns with fire and brimſtone, which is the ſecond death: He that believes ſhall be ſaved, and he that believes not ſhall be damned,* ſaid our Lord, *Mark* 16. 16. Oh Sirs, 'tis better to repent

repent without perishing, than to perish without repenting; and therefore look to it as well as you will, are you able to deal with God; Alas, alas, all the world is but as a drop of water in comparison of God, and therefore make your peace with him, *Heb.* 2. *How shall we escape, if we neglect so great Salvation.*

Consider what the damned in Hell would give for the offers of mercy that are now offered to you: certainly they would give ten thousand Worlds if they had them, for those opportunities that you enjoy. Should God say to poor wretches that are now suffering in Hell for Drunkenness upon Earth, and their whoring and abominations, as he doth to us, *Come to me all ye that are weary and heavy laden, and I will give you rest*; Oh how would they catch the word out of Gods mouth.

Oh beloved, the Devils are too well acquainted with misery, to put by mercy, if it were offered to them. But alas, alas poor damned wretches, there is no dram of mercy for them, no not so much as a drop of water to cool their flaming tongues. Oh that you would consider this, and make your peace with God before death comes: which may be the next night for ought you know: if you loose your golden season, you lose your souls. Oh therefore make your peace with God that it may not be said to you as it was once to *Jerusalem*, in *Luke* 10. 42. *Oh that thou hadst known in this thy day, the things that concern thy peace, but now*

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they are hid from thine eyes. Here was a weeping word, a ſad word to *Jeruſalem.*

Alas, now it is hid from their eyes, their golden ſeaſon is gone, there is no peace to be had; and therefore I beg of you, as though I were condemned, and begging for my life, ſo I beg of you, in the bowels of Chriſt, and for your Souls ſake, make your peace with God.

Fifthly, ſeriouſly conſider the multitude of ſins thou art guilty of, even more than the hairs of thy head, or the ſands on the ſea ſhore, or the ſtars in the *Heaven,* which are innumerable, ſaith *David, Pſal.* 40. 12.

Alas, one of thy ſins were enough to ſink thee into hell for ever; what advantage doth *Dives* reap in hell of all the delicate banquets that he had on earth? Oh think of that time wherein you ſhall be aſhamed of nothing but your wickedneſs, and glory in nothing but your holineſs. Sin it is like a *ſerpent* in the boſom that is ſtinging, or like a *thief* in the cloſet that is ſtealing, or like *poyſon* in the ſtomach that is poyſoning, or like a *ſword* in the bowels that is killing; ſome are in hell already for the ſame ſins thou liveſt in, and if thou dyeſt without Chriſt, thou ſhalt ere long be with them, therefore I ſay, make thy peace with God.

Sixthly, conſider that there is more bitterneſs following upon ſins ending, than ever there was ſweetneſs flowing from ſins actings; you that ſee nothing but well in its commiſſion, will ſuffer nothing but wo in its concluſion!

on! it is better here to forego the pleaſures of ſin, than hereafter to undergo the pain of ſin, you that ſin for your profit, will never profit by your ſins: he that likes the works of ſin to do them, will never like the wages of ſin to have them; ſin is both ſhameful and damnable; it ſhameth men in this world, and damneth them in the other world; its like *Judas* that at firſt ſalutes us, but at laſt betrays us; or like *Dalila*, to ſmile in our face, and betray us into our enemies hands. Oh ſinners think of this, and part with your ſins that you may meet with your Saviour, and be at peace.

Seventhly, Conſider the heavy judgments that hang over your heads; you lie open to all the judgments in this life and torments in the life to come. Oh you ſinners, the day is haſting upon you, wherein you will have miſery without mercy, ſorrows without ſuccour, pain without eaſe, puniſhment without pity, and torment without end, unleſs Repentance do prevent, 2 *Theſ.* 1. 7. *The Lord Jeſus ſhall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* Oh let the hearing of this, prevent the feeling of this.

Eighthly and laſtly, if none of the former arguments or conſiderations prevail with you to make your peace with the Prince of Peace, yet

yet let this one I beſeech you, and that is, the readineſs and willingneſs of God to give himſelf to you. Oh ſinners is God willing to give his Son? Conſider the willingneſs of God, *Behold I ſtand at the door and knock, if any man hear my voice, and open the door, I will come in unto him, and will ſup with him.*

Mark ſinners, behold I ſtand; who? I, I that have heaven to give, I that have a Crown to give, I that have all Joys to give, I that have my ſelf to give, I ſtand and knock, do you ſee this poor ſinner; who is it that ſtands at the door of your hearts and knocks? why it is the King of Saints, the Prince of peace, the mighty God, and will you not open to him? What are you unwilling to be ſaved, to go to heaven, and to be happy for ever? What are you unwilling to be delivered from Satan, from Sin, and from the flames of Hell? If you be willing then make your peace with God, for God is willing to open Heaven to you, if you be but willing to open your hearts to him, he is willing to ſave you, if you be but willing to be ſaved; he is willing to give a Chriſt, if you be willing to receive a Chriſt: and therefore, poor Souls, let theſe Conſiderations provoke you to go for grace to the God of grace: were men ſo diligent as to do their beſt, God is diligent, He would *forgive the worſt.*

The

Cant. 5. 16. *He is altogether lovely.*

Doctrine. *That* Jesus Christ *is infinitely and superlatively lovely.*

WHO can be weary of preaching, or hearing, reading, or learning Christ, who is so precious and lovely? *Mahomet* is the *Turks* love, *Moses* is the *Jews* love, the Pope is the *Papists* love, but Christ is a Believer's love.

I shall now make some entrance upon *Christ*'s sixth famous and lovely Title, *The Elect Precious*; this you have in 1 *Pet.* 2. 6.

From this excellent Title I shall lay down two Propositions.

Doct. 1. First, That Jesus Christ the Mediator, is God the Father's Elect; I pray mark Sirs, there are three-fold Elect of God.

First, The Elect Jesus Christ: Isa. 42. 1. *Behold my servant, my elect saith the Father*; speaking of Christ.

Secondly, The Elect Angels: In 1 Tim. 5. 21. *I charge thee before God, and our Lord Jesus Christ, and the elect angels.*

Thirdly, The Elect Saints: And for this see Col. 3. 12. *Put on therefore as the elect of God, holy and beloved bowels of mercy.* But alas, what are the Elect Angels, or the Elect Saints, to this Elect Precious, and Precious to the Elect! But I shall not stand upon this point, but proceed to the second, and that is this: *Doct.* 2.

*Doct.*2. That a crucified and glorified Christ is very precious to all believing Saints.

In handling of the precious point, I shall shew you five things.

1. That he is *precious.* 2. He is most *precious.* 3. He is all *precious.* 4. He is always *precious.* 5. Why he is so *precious.*

First, That he is *precious*; Jesus Christ is *precious* three ways, to God, to Angels, to Saints.

1. To God the Father; and this will appear by what God the Father hath said himself of his Son, *Isa.* 42. 1. *My Elect in whom my Soul delighteth*, here you see Christians what God saith of Christ; the Soul of God delights in the Son of God. So again, *Mat.* 3. 17. *This is my beloved Son in whom I am well pleased.* Mark here, not only pleased, but well pleased.

Oh how precious is Christ to God the Father! The Lord Jesus, though he was a man of sorrow, yet he was not a man of sin; he had *correction* but not *corruption*; he that was a way to others, never went out of the way himself. Jesus Christ must needs be precious to the Father, because he never displeased him in any thing, but pleased him in every thing. *Joh.* 8. 29. Christ there speaking of himself, saith, *I do always the things that please him.*

Oh friends, it will be your glory, your crown, your honour and happiness another day, if in this day you do the things that please God. So did Christ here, *I do always those things that please him.* Christ went about doing good

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he muſt needs pleaſe the Father, *For he went about doing good*, Acts 23. He did not always ſtay in a place, *but went about doing good.*

And truly Sirs, if people were not made better by his coming, they might thank themſelves, *For he went about doing good.* As he was never ill-employed, he was never un-employed, as he opened the Scripture to our underſtandings, ſo he opened our underſtanding to the Scriptures: That's the firſt.

Secondly, he is very precious to the Angels as well as to the Father; the Angels were very joyful at the Birth of Chriſt their Lord; *They ſang praiſes to God on high*, *Luke* 13. 14. See with what joy and triumph the Angels ſang at the birth of Chriſt! Oh how precious is Chriſt to the Elect Angels.

The Angels adore him, *Let all the Angels of God worſhip him*, *Heb.* 1. 6. The Lord of Hoſts is worſhipped by an hoſt of Angels. *Let all the Angels of God worſhip him.*

2. The Angels deſire to pry into the Myſteries of the Goſpel of grace, as you may ſee, 1 *Pet.* 1. 12. The Angels, though they are *glorious* to all eternity, *look* upon it as not below them to pry into *Chriſt's* Myſtery. Oh Sirs, the Angels are deſirous to know theſe things which we neglect to know.

3. The Angels ſtand before him as waiting-men, to ſerve God, and to ſerve ſuch as are Gods, when he bids them go, they go, come, and they come, do this, and they do it, they do all his commands, *Pſal.* 103. 20.

Jeſus

Jesus Christ is the Creator of Angels, the Lord of Angels, the Prince of Angels, the head of Angels, *Col.* 1. 16. The Son of God is very precious to the Angels of God. Do you see Sirs, how precious Christ is to the Angels of God? and well he may, for indeed he is the precious Jewel in the Cabinet of Glory.

Thirdly, Jesus Christ is precious to the Saints, as well as to the Father and to Angels, 1 *Pet.* 2. 7. you have there a full Text to this purpose, *Unto you therefore which believe he is precious*; Mark here, unto you, what you? to you therefore which believe he is precious; to them indeed that believe, and no wonder, he is a Believer's All; now that which is his all, must needs be precious: Christ is his all, he is all that he hath, he is all that he *enjoys*; *Christ is all* that he is worth, he is all that they are; they are no such thing without him, they have nothing without him; whatever they are worth, it is he that maketh them worth it; 'tis not worth a mans while to live, unless he live in Christ, Christ is the gain of a Believer, he must say, for this I am beholding to Christ, *All things are yours, and ye are Christs.*

Now Sirs let me give you a little more particular account of the Christians worth, an Inventory of his Estate, and all along I shall shew you, that Christ is the worth of all that. First, he is a living man. Secondly, He is a seeing man. Thirdly, he is a person of Honour. Fourthly, He hath a great deal of joy, and

and hopes of more. Fifthly, He is righteous and holy, and in a word, he is saved at last. These are the things that make a Christian so excellent a person; and he hath none of these but by Christ, and all this alone by Christ.

First, This is the excellency of a Christian, that he is a living man: There's no man on Earth can, in a spiritual sence, be called a living man, but a Believer; all men are dead men but they that believe. You know it was said of the Prodigal, while he lived in his sin, he was dead: *This my son that was dead, and is now alive.* When he believed then he was alive.

Now Sirs, as it is in the things of Nature, Life is the most valuable thing which we have: *Skin for skin, and all that a man hath, will he give for his life.* A man will rather part with his livelihood than with his life, because his life is dear to him. Now, Beloved, if natural life be so desirable a thing, what is spiritual life, that which in Scripture is called *the life of God?* Now, the Believer is the onely living man, every other man is spiritually dead: But now how comes the Believer to live? by whom doth he live? Why, 'tis Christ Jesus, Gal. 2. 20. *I am crucified with Christ, notwithstanding I live.* What crucified and yet live? Yes, Christ was crucified, and yet lives; and so did *Paul* in a resemblance and conformity to Christ: *I live,* saith he, *yet not I, but Christ which lives in me; and the life which I now live in the flesh, I live by the faith of the Son of God.*

So

So that *Paul* will not call his life his own, but only as he deriveth it from Christ; Christ lived in him more than he himself lived.

Secondly, The excellency of a Believer lies in this, that he's a seeing man: 'Tis sight which puts the difference between person and person. It is a sad thing to be born blind, or to be blind after a man is born: Now men are either born blind, or blinded after they are born, or both.

Now, Beloved, would you know how precious sight is, ask a blind man who once could see? We read of a poor man, who comes running to Christ, and crys out, *Lord have mercy upon me:* Why, what mercy was it that he begged with so much earnestness? *O Lord that I may receive my sight.* Now, Sirs, if in Nature the having the sight of our eyes be a thing that makes us so much more excellent than otherwise we should be without it; oh then how much value shall we put upon this spiritual light which refers to our Souls? We can much better want the eyes of our Heads, than the eyes of our Understandings.

Now, in a spiritual sence, there is no man a seeing man but a Believer; no man saw Christ savingly, but they who saw him believingly; every man but a Believer walks in darkness; nay, he is nothing else but darkness: the Apostle, *Eph.* 5. 8. tells us somewhat to this purpose, *You were sometimes darkness, but now are you light in the Lord.* In the Lord Jesus Christ, you see the Believer doth see, and how

he

he comes to ſee; it is in the Lord that he ſees, he was as dark as others, and as blind as others, till he was in the Lord, and no ſooner was he in the Lord, but he was light in the Lord.

Thirdly, The excellency of the Believer lies in this, that he is Beautiful and Honourable.

Now, Beauty and Honour be the taking raviſhing things of this World: Now all but Believers be deformed Perſons; there's no Beauty nor Comlineſs, why they ſhould be deſired; but now the Believer is a very lovely beautiful Perſon, he is ſo in the eyes of God: Ezek. 16. 13, 14. *And I put a jewel on thy forehead, and ear-rings in thy ears.* And ſo he goes on, and ſays, *Thou waſt exceeding beautiful, and didſt proſper into a kingdom.* But now mark how ſhe came by this Beauty, in the next verſe, *And thy renown went forth among the heathen for thy beauty: for it was perfect through the comelineſs which I put upon thee, ſaith the Lord God.* She was not onely beautiful in the eyes of the Lord, but ſhe had her beauty alſo from the Lord. And as they are thus lovely, and taking in the eyes of God, ſo alſo of good Angels and Saints too: As glorious a place as Heaven is, the Angels think it not below them to wait upon the Images and Pictures of Chriſt here below; that is, to wait upon Believers, and be the Lord's Guardians here upon Earth: Heb. 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?* But this is not all they do for them, they will not

not leave them when they die, but take those lovely Souls, and transport them to a better Country than ever this World was to them, for it is no Paradox to say this, that there's no Believers goes to Heaven; but he goes in the arms of Angels. In that parabolical History of *Dives* and *Lazarus*, says the Text, *Lazarus died*, believing *Lazarus* died, *and his soul was carried by angels into Abraham's bosom*; that is to Heaven: O what an honour have Believers in their death, that the very Angels transport their Souls to Heaven! And they also are very lovely and honourable in the eyes of all good men: the truth is, there is scarce any man fit company for Believers, but Believers; and therefore, says the Apostle, *Be not unequally yoaked, believers with unbelievers.*

Now, good men be much taken with a Believer, thô he be a stranger to them on all other accounts; they are very fond one of another in this World, and had rather suffer together, than live with other men. Now this makes a Believer so excellent, that he's thus beautiful and honourable in the eyes of God, and good Angels, and good Men. Now, all this beauty and honour they have from Christ, see that Text before quoted, *To you who believe, he's an honour*; so the words may be read: 'Tis Christ that makes them honourable in the eyes of God, and in the eyes of good Angels, and good men: and all that beauty and honour they have, 'tis through Christ, he is their Worth in every capacity.

Fourth-

Fourthly, That which makes a Believer ſo excellent, is, that he hath joy; all other men have no joy, that is worth the having.

Alas, the joy of the Hypocrite, what is it, but as the crackling of thorns under a pot? But now a Believer hath a joy that no man intermedleth with, nor no man partakes of. But how, where hath he his joy? Why, in and from the Lord: *Theſe things I ſpeak*, ſays Chriſt, *that my joy might be in you.* They have it from the Lord, and having it from the Lord, they rejoyce in the Lord: *We rejoyce in Chriſt Jeſus*, ſays *Paul, and have no confidence in the fleſh.*

Fifthly, Have they hope? It is from Chriſt; and indeed none have hope but they; for without God, and without Chriſt, and without Hope, are put together in *Eph.*2. 12. But now the Believer hath good hope, and this bears him up many times.

Alexander thought this ſo brave a thing, that when he gave his man whole Countries, and to others vaſt Treaſures, and being asked what he would keep for himſelf, ſays he, *I will keep Hope*: For he thought it enough for ſo brave and great a Soul as his, to hope for that which would make him do whatever he was able to do, or any one could think.

The hopes of mercy, joy, and peace, will carry a man through thouſands of difficulties: Now the Believer hath this Hope, from Chriſt, Col.1. 27. *Chriſt in you the hope of glory.*

Sixthly, Are they wiſe, are they righteous, are they

they holy; and none be ſo but they? every ſinner is a fool; and therefore in Scripture is called by the name of a fooliſh man: he plays the fool all the time he ſpends out of the fear of God; all ſinning time is fooling time.

Now the Believer is a wiſe man, and he is a righteous man, and a holy man: but how comes it to be thus now? Take an account of it, in 1 *Cor.* 1. 30. Pray mark, here now Chriſt is the *All* of a Believer, *Of him are ye in Chriſt Jeſus, who of God is made to us wiſdom, and righteouſneſs, and ſanctification and redemption.*

So that you ſee, if a believer be a wiſe man, he may thank Chriſt for it; if he be a righteous man, if he be a holy man, he may thank Chriſt for it, *For he of God is made to us wiſdom, righteouſneſs, ſanctification and redemption.*

Laſtly, in a word, are they ſaved? and indeed this is the complement, I, the complement of all the reſt, are they ſaved, and none are ſaved but Believers, for ſays Chriſt, *He that believes ſhall be ſaved, and he that believes not, ſhall be damned.*

The believer is already in the ſtate of ſalvation, as the unbeliever is in the ſtate of damnation; by nature we are all children of wrath. Now Faith in Jeſus Chriſt is the means that God appoints to free us from being children of wrath. Now, he that believes is paſt this, he ſhall not be condemned, he ſhall be ſaved; & how comes he to be ſaved? *'tis by Chriſt*, by believing in Chriſt.

Oh, who is the Saviour but Chriſt? To be in Chriſt is Heaven below, and to be with Chriſt

is

Heaven above; but there is no being with *Chriſt* above, if we are not in *Chriſt* below.

Thus you ſee, Beloved, whatever it is that makes the Believer precious, it is Chriſt that makes him worth all that, he hath it all from Chriſt, Chriſt is all in all: Now, put all this together, and ſee if there be not great reaſon, that Chriſt ſhould be precious to Believers.

2. As Jeſus Chriſt is precious, ſo he is moſt precious; O, Sirs, Angels are precious, Saints are precious, Friends are precious, Heaven is precious, but a *Chriſt*, a *Saviour*, is Ten thouſand times more precious than theſe; a Believer had rather have Chriſt without Heaven, than Heaven without Chriſt. *Whom have I in Heaven but thee, and there is none upon Earth which I deſire beſides thee.* Pſal. 92. 25.

Let a Believer ſearch Heaven and Earth, yet he will find nothing comparable to God, to be like to him is our Happineſs, and to draw near to him is our Holineſs.

You will ſay, Beloved, Life is precious, Freedom is precious, Health is precious, Peace is precious, Food and Raiment is precious, Gold and Silver is precious, Parts and Gifts are precious, Jewels and Pearls are precious, Kingdoms and Crowns are precious; indeed they are in their places, but *nothing* in compariſon of *Jeſus Chriſt*. Mark, Sirs, what the Apoſtle ſaith, *Phil.* 3. 8. *Yea, doubtleſs I account all things but loſs for the excellency of the knowledge of Jeſus Chriſt my Lord.* I account all things but loſs, nay, that is not

all, *I count them but Dung that they may win Christ*, what is our Life but a warfare? And what is the World but a thorowfare? It is only the best of beings, that can bestow the best of blessings.

O how good is a Believers God, that doth not only shorten his *pilgrimage* to him, but sweeten his *pilgrimage* to him. Oh! *Christ* is a Believers all, and therefore he is more precious than all: he hath all in *Christ*, and nothing out of *Christ*, there is no such a thing as a *Believer* is without him; by Faith we have an interest in *Christ*, we have an interest in *God*, & by having an interest in *God*, we have an interest in all things; the *Believer* is the only blessed man, the only happy man, the only rich man. *Rev.* 21.7. *He that overcometh shall inherit all things.*

O what a glorious Inheritance are they born to that are new born! all things are theirs, and they shall inherit all things, what can they desire more than all? all that *Christ* hath is theirs; his Wisdom is theirs to teach them, his Love is theirs to *pity* them, his Spirit is theirs to *comfort* them, his word is theirs to *counsel* them, his mercy is theirs to save them, his Angels are theirs to *guard* them, his Righteousness is theirs to *justifie* them, his Power is theirs to *protect them*, and his glory is theirs to crown them.

Oh Sirs; Christ cannot but be most precious to a believer, because all his precious comforts come from Christ. The Lord Jesus is fairer than the fairest, sweeter than the sweetest, nearer than the neerest, & dearer than the deerest, and richer

richer than the richeſt, and better than the beſt, *The Elect Precious* is of all the moſt precious.

1. Becauſe he is the greateſt gift that God can give, or we can receive: *God ſo loved the world that he gave his only begotten ſon.* This is more than if he had given us all the World; for God hath but one Son, and can make no more Sons; but God can make more Worlds at his pleaſure: This gift is God himſelf, and God can give us no greater gift than himſelf: We may ſay as one ſaid to *Cæſar*, when he gave him a great Reward, *This is too great a Gift* (ſaid he) *for me to receive, But it is not too great for me to give*, ſaid *Cæſar*.

2. Becauſe he's the richeſt Gift that ever was given, for Chriſt is all in all: If he hath given us Chriſt, *He will give us all things elſe*, Rom. 8. 32. He is that one thing needful, that brings all things; yea, he's that Gift of God, *If thou knewſt the gift of God*, ſaid our Saviour, *thou wouldſt have asked* for, and begged it of me, *John* 4. 10.

Why is Chriſt call'd the Gift of God? Surely God hath given us more Gifts than one: True, but as one Sun is more worth than all the Stars: ſo that this gift excels them all, according to the Proverb: *We bleſs not God for Stars, when the Sun ſhines; for when the Sun ſhines, the Stars appear not.*

3. Becauſe he is the choiceſt Gift that God hath to give; other gifts he gives promiſcuouſly to good and bad, ſo as no man knoweth love or hatred, by any thing that's before him, *Eccl.* 9. 1. *Judas* had the bag, and *Dives* fared deliciouſ-

ly every day, when *Lazarus* would have been glad of his Crumbs: but God never gives this Gift to any but whom he loves with his dearest, special, and eternal Love.

Suppose some Prince should woe a great Lady, and had a Jewel worth a Million; it may be he would scatter pieces of Silver, or give some slight tokens of favour unto the Servants, but the rich Jewel, that he gives to his Spouse. This Jewel is Christ: *Abraham* may give to *Ishmael* a Bottle of Milk, but *Isaac* had the Inheritance.

4. The Lord Jesus is the rarest Gift of all other whatsoever; Christ is a gift given but to a very few, here one and there another, million of millions perish for not knowing and trusting in Christ. O what a rare Jewel is Christ! though one Soul is worth more than a World, yet a World of Souls is not worth Christ; it's he that makes us blessed in Life, happy in Death, and glorious after Death.

5. The Lord Jesus is the sweetest Gift of all others, for if God gives us Christ, then he gives us all other gifts in his Love, and they come as blessings sweetn'd to us; they that have this good shall want no good: *The young lions do lack and suffer hunger; but they that seek the Lord, shall not want any good thing,* Ps. 3. Now put all this together, and you'll see Christ to be most Precious.

6. He is altogether precious: I told you the last day, that Christ is precious, and indeed I told you the truth; for they are not only my sayings but God's sayings, therefore they are true. He's all

all precious: there is nothing in Christ but what is precious, he is amiable and desirable, he's fulness and sweetness, greatness and goodness, light and life, wisdom and knowledge, pleasures and treasure, holiness and happiness: Believers enjoy all things in Christ, and Christ in all things; he is the joy of a Believer's life, and the life of a Believer's joy. Oh, Sirs, Christ is precious, Christ is very precious, Christ is most precious, Christ is always precious, Christ is altogether precious, to the believing Soul!

1. *His Name is precious: he is called a precious Stone.* In Isa. 28. 26. *Christ is there called a precious Stone.*

2. *His Blood is precious:* In 1 Pet. 1. 19. *His Blood is there called precious Blood: Aye, and well it may, for a drop of his Blood, is worth a Sea of ours, and yet he died our death, that we might live his Life.*

3. *Faith is precious:* In 2 Pet. 1. 1, *Faith is there called precious. The least grain of Faith is more worth than all the Gold in* Europe.

4. *His Promises are precious:* 2 Pet. 1. 4. *Giving to us exceeding great and precious promises. Christ's Promises are called great and precious Promises: Why great, and why precious? They are great for their extent, and precious for their excellencies.*

5. *His Gifts and Graces are precious:* Prov. 3. 15. More precious than rubies: all things thou canst desire, are not to be compared to them.

6. *His Members are precious:* In Isaiah 43. 4. Since thou hast been precious in my sight, thou hast been honourable.

A Believer indeed is a Raven in the World's eye, but a Dove in Christ's eye; the Saints in the World's account are dung and dirt, but in God's account they are Jewels and Pearls.

Graceless men look upon God's people as castaways, but God will give whole Kingdoms for their ransom: wicked men may call the Saints factious, but God calls the Saints precious.

Indeed, Sirs, the Scoffers of the People of God in other Ages, were but bunglers to the Scoffers of the People of God in our Age.

Well, there is a time coming when Christ will laugh the Ungodly, for now laughing at Godliness: though Holiness be that which a Sinner scorns, yet Holiness is that which a Saviour crowns.

As you expect Happiness from God above, so God expects Holiness from you below; therefore be Godly as the Godly.

7. The reproaches of Christ are precious: In Heb. 11. 26. *Esteeming the reproaches of Christ greater riches than the treasures of Egypt*: I beseech you mark here, it is not here said that *Moses* did esteem the person of Christ, or the members of Christ, or the priviledge of Christ, or the glory of Christ, greater riches than the Treasures of *Egypt*, but he esteems the reproaches of Christ, above the treasures of *Egypt*.

O Beloved, the worst of Christ is better than the best of the World; Christ's Cross is sweeter than the World's Crown; the reproaches of Christ are greater riches than the Treasures of *Egypt*:

Esteem-

Esteeming the reproaches of Christ greater riches than the treasures of Egypt. Will you give me leave to tell you that which few believe, and that is, that afflictions be good and precious; few believe this Truth, that Afflictions are good and precious; and yet let me tell you, it is a great Truth, and this I shall make appear.

Now, Beloved, if I can prove, that affliction and reproaches for *Christ*, be good and precious, which is the worst of *Christ*, then you will conclude with me, that *Christ is all Precious.*

1. That must needs be good which comes from the *only good*; now, afflictions come from God, who is the *only good*, Ps. 39:9. *I was dumb, and opened not my mouth*, saith *David*, Why? *because thou didst it.* I was silent, I did not speak; Why, *David*? *Because thou didst it.*

2. That must needs be *good*, which was suffered by the *sweetest good*; no afflictions were *endured by Christ* who is the *sweetest good*; *He was a man of sorrows, and acquainted with grief*, Is. 53.5.

3. That must needs be *good*, which fits and prepares us for a glorious Estate, the eternal *good.* Now this doth affliction. *It was good for me, that I was afflicted*, saith *David*, Psal. 119:71. Do you see, Christians? *It was good for me*, saith *David, that I was afflicted.*

Sirs, will you believe King *David*? who was both a Christian, a Saint, and a Man after God's own Heart: why he tells you, *it was good for him that he was afflicted.*

But you will say, why was it so good? look

in the 67. *Ver.* and there is the reaſon; for, ſays he, *Before I was afflicted I went aſtray,* a very ſatisfactory Anſwer, *and therefore it was good for me that I was afflicted.* So again in 1 *Cor.* 4 17, 18. *For our light afflictions that are but for a moment work for us,* what do they work for us? *a far more exceeding and eternal weight of glory.* Do you know what they work for us? why, *a far more exceeding and eternal weight of glory.*

O *Chriſtians, under your greateſt Troubles lieth your greateſt Treaſure:* afflictions *are good, but not pleaſant, Sin is pleaſant but not good, there's more evil in a drop of Corruption, than in a Sea of Afflictions. God by Affliction ſeparateth the Sin he hates ſo deadly, from the Soul he loves ſo dearly; by the greateſt affliction God teacheth us the ſweeteſt inſtruction. A Believer, when he lies under that* hand *that doth* afflict *him, he lies in that* heart *that doth* affect *him: Believers are Crucified by the World, that they may be Crucified to the World; the Fleſh is an enemy to Sufferings, becauſe Suffering is an enemy to the Fleſh; it may make a Man an Earthly Courtier, but it will never make a Man a Heavenly Martyr; they that carry not the yoak of Chriſt upon their Necks, will never carry the Croſs of Chriſt upon their Backs; but a Believer ſtudies more how to adorn the Croſs, than how to avoid the Croſs; none ſo couragious as thoſe who are religious. A Believer never falls aſleep for Jeſus, till he falls aſleep in Jeſus; ſome Glory in that which is their Shame, and ſhall we be aſhamed of that which is our Glory? it is an Honour to be Diſhonoured for Jeſus Chriſt: tell me,*

O

O Believer, is not Christ's Cross better than the World's Crown.

Suppose, Christian, the Furnace be heat seven times hotter, it is but to make you seven times better; fiery trials make golden Christians: Sin hath brought many a Believer into suffering, and suffering hath kept many a Believer out of sinning; they that are here crossed for well living, shall hereafter be crowned for well dying: the losing of our Heads, makes way for the receiving of our Crowns; God will season our Vessels with the Water of Afflictions, before he pours in the Wine of Glory.

By this you see, Beloved, that the Reproaches of Christ are precious: it is better to be preserved in Brine, than to rot in Honey.

4. Jesus Christ is always precious to Believers; he is more precious to them, than a thousand Worlds, because he is always with them in all their straits, and in all their troubles, in all their trials, in all their afflictions: *In all their afflictions he was afflicted*, saith the Text. O, Sirs, who would not suffer with such a Companion as this! *When thou passest through the water, I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burn'd, neither shall the flames kindle upon thee*, Isa. 41.2. Do you see this Christian? Christ is with you in the Fire, in the Water, in the Prison, in all places, and at all times, he never leaves you, nor forsakes you, *Heb.* 13. 5. he beds and boards with you; he lieth down and riseth up

with

with you; he is with you in life and death; he goeth to the death-bed, and to Heaven with you. Jesus Christ is called a Friend, and indeed he is our best Friend: Cant. 5. 16. *This is my beloved, and this is my friend, O ye daughters of Jerusalem.*

1. Jesus Christ is a faithful Friend. 2. He is a prudent Friend. 3. A careful or providing Friend. 4. A protecting Friend. 5. A compassionate Friend. 6. A constant Friend. 7. A loving Friend. 8. An everlasting Friend.

He loves us to the end, and there is no end of his love; he that gave his Image to us, loves his Image in us: Jesus Christ gave himself for us, and to us; he loves us himself, and as himself: O what a sweet Friend is Christ! God in giving Christ to us, gave his very heart for us: Now, Beloved, how can Jesus Christ but be always precious to a Believer, who is thus always with Believers?

5. Why is Christ so precious to Believers?

1. Because he is a Believer's Life: Col. 3. *When Christ who is our life shall appear, then shall we appear with him in glory.*

1. There is a threefold Life that flows from Christ, a life of Grace, of Comfort, and of Glory.

2. Jesus Christ is precious to Believers, because he is their Light. Alas, alas, till we be in Christ we be in Darkness; it is in his light that we see light: Ephes. 5. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

3. Christ is precious to Believers, because he is their Food: *My flesh is meat indeed, and my blood is drink indeed*, Joh. 6. Oh what choice fare have

they

they to feed on, that have Christ to feed on? Oh Soul, whatever thou art, that hast not Christ to feed on, thy Bread is but perishing Bread!

4. *Jesus Christ* is precious to *Believers*, because he is their Strength: take a Man that is out of Christ, and he hath no Strength, no Strength to withstand or overcome. *Without me*, said *Christ*, *you can do nothing*, Joh. 15. *When we were without Strength Christ died for us.* To be without Christ, and to be without strength is all one.

5. Jesus Christ is precious to Believers, because he is their Righteousness and Holiness.

6. Jesus Christ is precious to Believers, because he is their Portion, he is the Terror of his Enemies, and the Portion of his People.

I might in a few Particulars Anatomize the *Believer*, and begin with his Head, and shew you all that he knows of the things of God, he's beholding to *Christ* for it; says *Paul*, *God who hath shined into our hearts by the light of the Gospel, in the face of Christ.* All the Knowledge of God, all Gospel-light, all the Knowledge of Spiritual Things, we have all from Christ.

If you consider the Believer in his Heart, if you find there a broken, tender, honest Heart, a new Covenant Heart, how comes he by this? why he hath it only from him in whom the new Covenant is made, and that is Christ.

Consider the Believer in his Graces, as Faith, Love, Patience, and Humility, and the rest; he hath all from Christ, *John* 1. 19. *Of his fulness have we all received, and Grace for Grace*, there's

there's not one Grace but we have it of *Christ.*

Conſider him in his life, he is an honeſt and juſt man, who made him to differ? why is he not ſo full of cheating tricks as other men? why, he hath not ſo learned *Chriſt*, *Chriſt* teacheth him to live at a *more holy rate* than others do: ſo that if the Believer be *better* than others in his life, he muſt ſay, thanks be to *Chriſt* for that; before I lived as vainly as others did, but now I have not ſo learned *Chriſt.*

Conſider the Believer in his Priviledges, he is the *Son of God*; and it is by the *Son of God* that he is the *Son of God*; Joh. 1. 12. *To as many as received him, gave he power to become the Sons of God, even to them that believe in his Name.* So that if he be the *Son of God*, he muſt thank *Chriſt* for it; he is one of the *Family Royal!* one of the *choſen Generation!* he muſt thank *Chriſt* for it, for it is in and by him alone that we have all the good which we enjoy.

Conſider him in his comforts, he hath not one good day but it is from *Chriſt*, hath he comfort in Ordinances, in the ſociety of Saints and in Prayer? he muſt thank *Chriſt* for this.

Thus I have given you a brief Anatomy of the *Chriſtian*, and ſhewed you that *Chriſt* is his all in all, whatever he is worth he is beholding to *Chriſt* for it. Now put all this together, and ſee what great reaſon there is that *Chriſt* ſhould be precious to Believers; and is it any wonder that theſe Souls be enamoured ſo with *Chriſt*, that they think their lives not worth the

living

living but for him, and in him, and for his ſake?

Oh Sirs, there is a very great reaſon why Believers ſet ſo high a value and eſteem upon *Chriſt*, who is their all in all.

Application. The firſt Uſe ſhall be for *Examination* and *Self-Tryal*; you have heard that *Chriſt* is precious to *God*, to *Angels*, to *Saints*; but now, Oh Soul, is *Chriſt* precious to thy Soul? then all that which is precious to *Chriſt*, is precious to you.

Oh that men would but deal truly with their own Souls: many talk of Grace, but few taſte of Grace, every one doth not *live* like a *Chriſtian* that *looks* like a *Chriſtian*; every one doth not *walk* like a *Chriſtian*, that *talks* like a *Chriſtian*: many know what is to be *done*, but never do what is to be *known*; many wear *Chriſt's Livery*, and do the *Devil's Drudgery*; many have *Hands as white as Wool*, and their *Hearts are as black as Hell*; many think themſelves aſſuredly going to *Heaven*, as if they were already dwelling in *Heaven*, many think it ſhall go well with them *hereafter*, becauſe it is well with them *here*; many lie down with ſuch *hopes* in their *beds of reſt*, which they dare not lie down withal in their *beds of duſt*; many *appear righteous*, who are only *righteous* in *appearance*; but ſuch as *deceive others* with a falſe ſhew of *holineſs*, will *deceive themſelves* with a falſe ſhew of *happineſs*.

Remember, *Chriſtians*, that the *Sheep's Coat* ſhall be taken off the *Wolves Back*; If there be nothing done by your Souls on *earth*, there will be nothing done for your Souls in *heaven*.

God

God binds up none in the bundle of Life, but such who are the Heirs of Life; O therefore *examine* your selves. I shall propose *four Questions* to be resolved by your own heart. 1. What *Interest* have you in him? 2. What *Influence* have you from him. 3. What *Affections* bear you to him. 4. What *Preparations* make you for him?

O! *Christians*, that you would consider well these weighty things. Tell me, O Souls, what did *Judas* get by his deceitful dealing? nothing but a *Halter* in which his *Body* was *hanged*, and a *Fire* in which his *Soul* was *burned*. Though the Earth may keep a wicked man living, yet Heaven will not take a wicked man dying. I say therefore, *examine your selves.*

2. I shall speak a little by way of Exhortation, and so conclude.

1. If Jesus Christ be so precious, O then open the door of your Affections to *Christ*, that *Christ* may open the door of Salvation to you; open to the *God of glory*, that he may make you glorious. *Behold the God of Heaven stands at the door of your hearts and knocks*, Rev. 3. 20. *Behold, I stand at the door and knock, if any man will hear my voice, and open the door, I will come in to him and sup with him, and he with me*; he knocks by his *Word*, by his *Judgments*, by *Conscience*; and all is, that he may come in and sup with you. Now, Sinners, will not you open the *door of your Hearts* to Christ, that Christ may open the *door of Heaven* to you? If you shut Christ out of your *Hearts*, he will shut you out of *Heaven*; and what will you

you get by that? Oh Sirs, he hath Gold to enrich you, Wine to chear you, Bread to nourish you, Righteousness to justify you, Mercy to save you, Happiness to crown you.

2. Let all that which is precious to God, be precious to you: 1. The Son of God. 2. The Book of God. 3. The Day of God. 4. The Ordinances of God. 5. The Ministers of God. 6. The People of God. O let these be precious to you! The People of God are very precious to God: a Saint is as glorious in his greatest misery as a Sinner is miserable in his greatest glory: *The Lord give a blessing to what hath been delivered.*

WONDERFUL.

Cant. 5. 16. *He is altogether lovely.*

Doctrine. *That* Jesus Christ *is infinitely and superlatively Lovely.*

TO be in a state of Grace, is to be miserable no more, is to be happy for ever. Faith, that unites Christ and sanctified Souls together on Earth; and Love, that unites God and glorified Souls together in Heaven.

O Believers, you are those Worthies of whom the World is not worthy! Jesus Christ receives from one Saint, more glory, than from all the World besides; we owe not onely our service to Christ, but we owe our selves to Christ.

I shall now make some entrance upon our Lord Jesus Christ's seventh famous Title, which is *Wonderful*; this is one of Jesus Christ's lovely

Titles:

Titles: In Isa. 9. 9. *He shall be called Wonderful.*

The point that we shall lay down, and speak to from hence, is this:

Doct. *A Believer's Saviour, is a Wonderful Saviour.*

He is Wonderful in the eyes of all: Angels and Saints for Love, the World and Devils for Fear, wonder at him. For the opening this excellent point, take these particulars:

1. Christ is wonderful in his Nature. 2. He is wonderful in his Person. 3. He is wonderful in his Incarnation. 4. He is wonderful in his Saints. 5. He's wonderful in his Offices. 6. He is wonderful in his Miracles that he wrought. 7. He is wonderful in his Humiliation. 8. He is wonderful in his Conquest. 9. He's wonderful in his Ascention. 10. He is wonderful in his Exaltation. 11. He is wonderful in his working towards his Saints. Lastly, He is wonderful in his coming to Judgment.

Some have more time than matter, but I have more matter than time, it therefore I must omit much matter, for want of time.

Beloved, I shall handle but one of these particulars, and that is the seventh, *That Jesus Christ, is Wonderful in his Humiliation.*

This is the Head we shall now insist upon; and indeed this is one of the greatest wonders of all, That he that was so high, should be brought so low; that he that was so rich, should become so poor; that the Lord of Life should die, and the great God to become a Babe, and the Eternal Word not able to speak a word; that he that made

made the Law, ſhould be made under the Law, he that was more excellent than all the *Angels* ſhould become leſſer and lower than the *Angels*. O ye *Angels*, how ſtand ye amazed at this? that the Lord of Heaven and Earth ſhould become a ſervant to his own ſervants, *Phil* 2.7. *He took upon him the form of a ſervant.* This muſt needs be wonderful to all the *Angels* in Heaven. But to proceed. 1. *Jeſus Chriſt took upon him our nature*, Heb. 2. 16. God could ſtoop no lower then to become man, and man could be advanced no higher, then to be united with God.

He that before made man a *ſoul* after the Image of God, now made himſelf a *body* after the Image of man. For man to be like to God is a wonder, but for God to be like to man is a greater wonder.

But when was it that *Jeſus Chriſt* took upon him our nature? when it was in *innocency*, free from all *miſery* and *calamity*? no, no, but when it was at the *loweſt*, after the *fall*, when it was moſt *beggarly*, when *wretched* and moſt *bloody*, moſt *accurſed*, moſt *ſinful*, moſt *feeble*; *When we were without ſtrength, Chriſt died for the ungodly*, ſays the *Apoſtle*, *Rom.* 5. 6.

Now, my Brethren, that *Jeſus Chriſt* ſhould take upon him our condition, our frailty, our curſe, our ſin, our nature, when it was thus low, thus poor, thus wretched, Oh this is a wonder of wonders, and yet this did *Jeſus Chriſt*.

Oh wonderful Redemption! muſt God take upon *him* our *frailty*? had we ſo *far* ran *upon* the ſcore

score of *vengeance*, that none could satisfie but God *himself*? Could he not have sent his *Angels or Saints*, but must he come *himself in Person*? No, no, *Angels nor Saints could not do it*; if Christ will save us, himself must come and die for us.

2. Our *Saviour's Humility* descended very low, he was Born of a poor Maid of no account or Reputation; there was never a great Lady or Gentlewoman in *Jerusalem*, for this great Prince of Heaven and Earth to be born of, but that he must be born of a poor despised Virgin?

Yea, certainly, there were Gentlewomen store in *Jerusalem*, but our Lord Jesus Christ regarded not the Rich no more than the poor.

2. He was revealed to *poor Shepherds*; not to *Emperours* and *Kings*; not to *Rulers* and *great Men*, not to *Doctors* and *Learned Men*, not to *Cæsar* at *Rome*, but *to poor Shepherds in the Fields*, Luke 2. 8, 9.

3. He was born in a Stable, *Luke* 2. 12. Not in a fair House or Palace; not in a Parlour or Chamber, no, but in a Stable where *Horses* and *Beasts* are fed.

4. He was wrapt in Clouts and laid in a Manger; they were not Clouts of fine Linnen or Silk, nor Cloth of Silver, or Gold, nor precious Robes, but poor and mean, like to Beggar's Rags.

Now, Beloved, put all this together, and tell me what is more wonderful than this? Oh wonderful, wonderful Redemption!

Oh humility, humility, how great is thy riches, that are thus commended to us? thou pleasest

Men,

Men, delightest Angels, and confoundest Devils, and bringest thy Creator to a Manger: O sweet Jesus, thou conquered'st Death by dying.

3. The third wonder in Christ's humiliation is this: He became Poor. That he that was so rich, became so poor; that he that was Lord of all, had nothing at all; he that made heaven and earth, had no habitation of his own; he that gave crowns of victory, of life, of glory, to others, had no crown himself here, but a crown of Thorns; the Foxes and the Fowls had more than Jesus Christ: Mat. 8. 20. *The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay his head.*

The Foxes had holes to lay their heads in, but Christ had no place to lay his head in: as he was born in another man's House, so he was buried in another man's Tomb: *You know*, says the Apostle, *the grace of our Lord Jesus Christ, though he was rich, yet he became poor*, 2 Cor. 8. 9. Yet before he poor, aye, poor indeed, and so poor, that had not for a penny; you will say that man is very poor that hath never a penny.

Truly such an one was Christ; he had not a penny to pay Tribute, till he had got it out of a Fish, *Mat.* 17. And when he was to ride in pomp to *Jerusalem*, he had no Coach, no Chariot, no Horse, or Beast of his own, he was fain to ride upon another man's Ass, *Mat.* 21. 2: O ye blessed Saints, admire and wonder at this. Is not he the Brightness of God, the Paradise of Angels, the Beauty of Heaven, the Redeemer of Men, the

Destroyer of Death, the King of Saints? and that he should become so poor for us: O this is a wonder to Angels and Men!

4. The fourth wonder in Christ's humiliation is this, That he shed his Blood so times for poor Sinners: And this is a great wonder.

1. The first time was, when he was Circumcised at eight days old. O what a blessed Jesus is this! what ready for the sacrifice already? what but eight days old, and yet shed thy blood for the salvation of Man's Soul?

2. The second time when he was in his Agony, when he was in the Garden: *Matthew* tells us, That *his soul began to be sorrowful. Sore amazed*, says *Mark*, Mark 14. *To be troubled*, says *John*, John 12. *Now my soul is troubled, what shall I say, save me from this hour.* Troubled, O Lord! what thou that bindst up the proud waves of the Sea, thou that turnest the hearts of Kings as the Rivers of Waters, thou that laidst the foundations of the Earth, and spread'st the Heaven as a curtain, thou that guidest the Stars, and thundrest in the Clouds, thou that upholdest all things by the Word of thy Power, and what thou troubled! Oh the horrour, the terrour, the sorrow that seiz'd upon the Soul of Christ! Says *Luke*, *He began to be in an agony*, Luke 22. 44. He began to be in an Agony, and he sweat: What? no natural sweat, but blood; he was in a bloody sweat all over, he sweat clods of blood, as the Original hath it: Oh how did Christ come swimming to us in blood, and have not we a tear

to

to ſhed for all thoſe ſtreams of his? We did eat the ſour Grapes, and his teeth were ſet on ege; we climb'd the Tree and ſtole the forbidden Fruit, and Chriſt he went up the Ladden of the Croſs and died.

O how lovely ſhould Chriſt be in our eyes! we ſhould wear his Crucifix in our hearts, and treaſure it up as *Moſes* did the Manna in the Pot; *Chriſt's Croſs*, ſays one, *is the golden Key that lets us into Paradiſe*; and the Angel with the flaming Sword is turn'd out; his red Blood waſhed away our red Sins.

But 3. he ſhed's blood for us, when his cheeks were nipt and tore; the pulling off the hair, as the Prophet ſpeaks, Iſa. 5. 6. *I gave my back to the ſmiters, and my cheeks to them that pull'd off the hair.* Some be of opinion, that Chriſt's cheeks were rent to his very chin, and his beard was pulled off; both very likely to be true: neither of them could without much blood, for we find that the Souldiers did blindfold him, and then ſmote him on the face, and bid him read who it was that ſmote; they made ſport of it, *Luke* 22. 64. O how was that face of his maſſacred and covered with blood, that was brighter than the Sun!

He that was fairer than the Sons of men, he that is the great gliſtering and ſparkling Diamond in the Ring of Glory, how was he beſpotted and beſmeared with blood? O ye hard of heart, ye ſtubborn of heart, and indeed too ſtubborn are we all, if judgment & the hammer will not break your hearts, let love & mercy do it:

it. Look unto Christ and say, Hast thou suffered this for me, and shall not I love thee, O Lord, and serve thee, and obey thee, and honour thee? So say and so do, and the Lord say *Amen.*

But then, 4. Christ shed his Bloud when the Crown of pricking Thorns was put upon his Head, *Mat.* 27. Some of the Fathers say, that he received seventy two wounds in's Head: certainly there could not but be much Blood come out: O what a sight was this to behold? That Head of his that was as the most fine Gold, as the Spouse expresseth it, to be now covered with Thorns, and rent with Thorns; that he should wear the prickling Crown of Thorns, that was fit to wear the Crown of Glory.

5. A fifth time when he shed his Blood, was, when his Hands and Feet were nailed to the Cross: Those beautiful feet of his that came skiping upon the Mountains, bringing the glad tidings of peace and salvation: *Skiping*, as *Gregory* saith, *from the Throne to the Cradle, and from the Cradle to the Cross, and from the Cross to the Throne again.* How were these blessed hands of his nailed and made fast to the Cross? O ye blessed Spirits, look down from Heaven, and you may see even the Almighty kneel at the feet of men! O ye Angels, how should you be amazed at this, to see your Lord and Master so far deny himself, as to take upon him the form of a Servant! *We saw Jesus*, saith the Apostle, *made a little lower than the angels to suffer death.* The Creator not onely become a Creature, but inferiour to some of the

the Creatures which he had made. O ye blessed Saints, why do you not wonder at this wonder? to see the beauty of Heaven, the paradise of Angels, the brightness of his Father's glory, the Redeemer of man, thus to humble and take upon him man's nature for the salvation of man's Soul.

6. And lastly, Christ shed his blood when the spear was thrust into his side, out of which presently gushed out water and blood, *Joh.* 9. Some say that the Souldier that pierced Christ with a Spear, was a blind man, but our Saviour's blood sprinkling out upon his eyes, restored him to his sight, and he became a Convert, a Preacher, and a Martyr: you will say a very strange cure, that the Physician should bleed, and his blood should be of that virtue, that we should all be saved. Physicians be usually liberal of other mens blood but sparing of their own: but it was not so with our Physician; instead of the Patient's bleeding in the arm, he bled in the side. Why dost thou shower down thy blood, and come swiming in thy blood? Is not a drop sufficient? *One drop, saith Luther, is more worth than Heaven and Earth.* O Love without measure! O wonderful Redemption! that God should take upon him man's frailty, this is wonderful indeed. Is it not enough for a King to pardon a Thief, but that the King himself should die for the Malefactor? this is beyond expression: Thus did our blessed Lord, our blessed Saviour, he died that we might live, he went and suffered in his Agony, that he might stay us with Flaggons, and comfort us with

with Apples; he endured the *greateſt Pain*, that we might enjoy the *ſweeteſt Pleaſures*. O how lovely, how lovely was Chriſt in his Sufferings! who would but love thee, thou King of Saints. O Chriſtians, conſider how much thy dear Lord and Saviour hath ſuffered and undergone for thee. O precious Blood, it redeems us, it cleanſeth us, it waſheth us, it juſtifies us, it ſanctifies us, it reſtores us to *God*, and brings us to *Heaven*.

5. Another wonder in Chriſt's Humiliation is this, he ſuffered in his Soul, *Mat.* 26. 38. *My Soul is exceeding ſorrowful, even unto death*, ſaith Chriſt. O what a word was this for a God to ſpeak, to ſay, *My Soul is exceeding ſorrowful, even unto death*; for a *Man* to ſay ſo, is no great wonder, but for a *God* to ſay ſo, Oh this is *a great wonder* indeed; the ſufferings of his Soul, was the Soul of his Sufferings. Chriſt yielded his Soul for our Souls, his Soul in our Souls ſtead.

Many of the faithful Servants have ſuffered much in their Bodies, as the Martyrs that were *rack'd* and *burnt*, and *ſawn aſſunder*; but they had much freedom in their *Souls*, their *Souls* were full of much *ſpiritual joy* and *comfort*: but now *Jeſus Chriſt* did not only ſuffer in his *Body*, but in his Soul; and this is that which makes the wonder the greater, that Chriſt ſuffered in his Soul, he drank the *Cup of Affliction*, that we might drink the *Cup of Conſolation*; he taſted *Death* for us, that we might taſte *Life* for him: Chriſt was *forſaken*, that we might never be *forſaken*.

6. A ſixth wonder in Chriſt's Humiliation is this,

this, that Jesus Christ should suffer himself to be much mocked: he was mocked, as *Sampson* was by the *Philistines*, when his eyes were put out; and truly this is a great wonder.

1. If we consider who Christ was. 2. If we consider who they were that mockt him: Christ he was God, the God man, they were but dust and ashes. 1. They did spit on him. 2. They blindfolded him. 3. They crowned him with Thorns. 4. They put a Reed into his hand, instead of a Scepter. 5. They clothed him with purple garments. 6. They bowed their knees to him in *scorn*. 7. They saluted him with, *Hail, King of the Jews*. 8. They made him carry his own *Cross* on which he was *hanged*: as *Malefactors* go with *halters* about their *necks to execution*, so they made *Christ* carry his *Cross*. 9. They reviled him, wagging their heads. 10. They crucified him with two Thieves, and in the midst of them, as tho' he had been the *Prince of Thieves*, the *greatest Malefactor* of them all. 11. They insulted over him in his misery: thus they never left him, till his *Soul* left the *world*; and all this they did in scorn to him, that they might make his *death* the more *painful* and *shameful*. O *Sirs*, this is no small wonder, if we consider how Jesus Christ was mockt.

7. The *Seventh wonder* in the humiliation of Christ was this, he suffered much from his Father, here's a wonder, if you talk of wonders, Jesus Christ did not only suffer from *Jews* and *Gentiles*, *Scribes* and *Pharisees*, *Judas* and *Pilate*, wicked men and Devils, but he suffered too

from his Father, and this is that which makes the wonder the greater, *Isa.* 53. 10. It pleased the Lord to bruise him, he hath put him to grief. Mark, one would have thought, if God would spare any, it should have been his Son, his own Son, his beloved Son, his begotten Son, his bosom Son, and yet God spared him not a jot, *Rom.* 8. 32. *He that spared not his own Son, but delivered him up for us all.* Mark here, God did not spare him, but delivered him up for us. If Jesus Christ will come and take our sins upon him, God will not spare him, but let out the fulness of Justice, and Justice to the full upon him, till he hath paid the uttermost farthing of Justice. O blessed Jesus, didst thou undergo so much for our *sinning*, for our *offending*, for our *rebelling*? O then what infinite cause have we to *love* thee, and *obey* thee, and *honour* thee? for the more he hath *done* and *suffered* for us, the *dearer* ought he to be unto us.

8. The last *great wonder* that I shall mention, is this, *Christ* foresaw all this, and yet he willingly undertook it to save mankind: *Christ* knew before he came from *heaven* how his *Country-men* the *Jews* would use him, and that one of his *Family* would betray him, *Joh.* 6. 4. says the Text, *Jesus knew from the beginning who should betray him*; nothing was in the *womb of Time* that was not first in the *womb of Christ*, *he knew it from the beginning*, says the Text: now that our Lord Jesus Christ should foreknow all this most *wonderful Misery* that he endured, yet that he should come freely, willingly, and joyfully from Heaven, to die

die and ſuffer by and for ſuch poor Wretches as we are; here is a wonder to Angels and Men: Heb. 10. 11. *Lo I come,* ſaith Chriſt, *to do thy will, O God.* Lo I come, and what was it he was to do? Why, to ſuffer for poor man, to redeem poor man. Lo you ſee here, Sirs, what great love Chriſt bore to his people, rather than they ſhould be in Hell, and be damned, Jeſus Chriſt would come from Heaven and ſuffer all this for them, though he knew before how he ſhould be uſed? O this is a great wonder, dear Chriſtians, methinks ſuch a Pearl ſhould ſparkle in our eyes: we ſail to glory, not in the Salt-ſea, of our tears, but in the Red-ſea of Chriſt's blood. Truly it is wonderful to think how much Jeſus Chriſt did for us, and how little we do for him; the greater his ſufferings were, the greater our ſins; the greater his pain was, the greater ſhould our love be to him again.

I ſhall make of this point, a Uſe of Information and Exhortation.

Uſe 1. Is't ſo that a Believer's Saviour is a wonderful Saviour? then't informs us of eight things:

1. My firſt inference is this, that Chriſt's ſufferings were great ſufferings, in what he endur'd from men in his body, and in what he ſuffered from God in his ſoul. Chriſt did not only endure pain in his body, but agony in his ſoul. O the ſea of ſuffering, the ſea of ſorrow, the ſea of blood, the ſea of tears that our bleſſed Saviour waded through to come and bring peace to our ſouls, ſalvation to our ſouls, grace and glory to

Souls. He ſuffered from God, he ſuffered from men his enemies, he ſuffer'd from men his friends, he ſuffer'd from Devils, he ſuffer'd in his Name, he ſuffer'd in his Members, he ſuffer'd in his Body, he ſuffer'd in his Soul; the cauſe was our ſins, the effect our ſalvation. If you look through the Chronicle of his Life, you will find his whole Life full of ſorrow and miſery: *He was perſecuted, he was tempted, he was reproached, he was falſly accuſed, he was apprehended, he was betrayed, he was crucified:* what ſhall we ſay more? what can be ſaid more? He was ſo full of ſorrow, he took his Name from ſorrow; our Lord Jeſus Chriſt is called a Man of Sorrow: Iſa. 53. 3. *A man of ſorrows, and acquainted with grief.*

Now judge, Sirs, whether Chriſt's Life was not full of ſorrow; he took his Name from ſorrows: O ſweet Jeſus! thy ſufferings were great ſufferings. That's my firſt Inference.

2. Jeſus Chriſt ſuffer'd by himſelf, but not for himſelf; he was alone in his ſufferings, neither Angels nor Saints bore any part with Chriſt in's ſufferings; no, he drank the bitter Cup alone: *He alone purged our ſins,* Heb. 1. 3. *He alone by himſelf,* ſays the Text, *purged our ſins.* No, Chriſt had none to help to bear his heavy burden with him, he bare it himſelf alone. But, my Beloved, tho' our Lord Jeſus Chriſt ſuffered by himſelf, yet did he not ſuffer for himſelf, he ſuffer'd for us, he ſuffer'd that which we deſerv'd: Iſa. 5. 3, 4, 5. *He hath born our griefs and carried our ſorrows, he was wounded for our tranſgreſſions, he was bruiſed*

ed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.

Do you ſee here, Chriſtians, how many ours are here? our griefs, our ſorrows, our tranſgreſſions, our iniquities, our peace; you have here five ours: So again, *For our ſakes he became poor*, Col.8. 9. Mark, for our ſakes. Beloved, he was born for us; *Unto us a child is born*: He was given for us, *To us a Son is given*, Iſa.9.6. *He was made a curſe for us*, Gal. 3. 13. The Text tells us, *He was made a curſe*; but it was for us, *He was delivered up for us*, Rom.8.22. *Who ſpared not his own Son, but deliver'd him up for us all.* O Sirs, all theſe things they were for us, born for us, given for us, made a curſe for us, made ſin for us, deliver'd up for us, lived for us, died for us, and is now in Heaven interceding for us, *Heb.* 7. 25. So that, my Brethren, all that our Lord Jeſus ſuffered, it was not for himſelf, but it was for us; our bleſſed Saviour ſuffered for us, that we might not ſuffer. This is the ſecond Inference.

3. My third is this: That it's more for Chriſt to ſuffer any thing, than for all Men and Angels to ſuffer all things.

Pray mark, Sirs, if all the Kings and Emperors of the Earth ſhould have left their Thrones, their Crowns, their Kingdoms, their Scepters, their Glory, their Honors, and Princely Robes, and have come and took upon them a poor *Lazarus*'s condition, to go poorly, and fare hardly, and die ſhamefully, why all this had not been ſo much as for Jeſus Chriſt the Son of God to

have ſuffer'd the leaſt thing he did ſuffer. Nay further, I ſay, if all the Angels in Heaven, and men on Earth, had come and ſuffered, and died ten thouſand deaths, it had not been ſo much put altogether, as it was for Chriſt to ſuffer any thing, becauſe they are Creatures, he the Creator; they are Servants, he the Maſter; they are Subjects, he the Prince; they are mean, he is mighty: He *is King of kings, and Lord of lords*; *he thought it no robbery to be equal with God*, Phil. 2. 6. Now, I ſay, it would not have been half ſuch a wonder, if all the Angels in Heaven, and men on Earth, had come and ſuffered, as it was for the Son of God.

O this is a wonder of wonders, his ſufferings were wonderful, his humility was wonderful, his patience was wonderful, his love was wonderful, greater love could none ſhew; he loved us ſo that he died for love.

Now, I beſeech you, conſider this Inference, which was this: That it is more for Jeſus Chriſt to ſuffer any thing, then for all Men and Angels to ſuffer all things.

And indeed, Sirs, let me tell you, I want words to expreſs it, or ſet it forth; for there is both want of words, and want in words to expreſs this matter.

4. My fourth Inference is this: In what a miſerable caſe lay we, that our Lord and Saviour Jeſus Chriſt muſt endure all this, ſuffer all this, bear all this, undergo all this for poor Sinners, in what a miſerable caſe lay we in, think you?

you? certainly the *misery* of man was very great that man ſhould need ſuch *redemption* as this?

Oh what a *breach* had ſin made between God and us, that the Son of God muſt come from Heaven to Earth to *ſuffer* all this?

Oh Sirs, miſchievous ſin, I ſay miſchievous ſin had undone us, ſin has robb'd every one of ſix *jewels*, every of which *jewels* were more worth than *heaven* and *earth*: Would you know what *jewels* they be that ſin hath robb'd us of? I will tell you, and then you will ſay with me, that we were in a very miſerable caſe.

1. It robs us of the Image of God, was not this a precious Jewel think you? I ſay it robb'd us of the Image of God, and did draw in Man the Devil's Picture. Malice is the Devil's Eye, Oppreſſion is the Devil's Hand, Blaſphemy is the Devil's Tongue, and Hypocriſie is the Devil's Cloven Foot.

2. Sin robs us of our Sonſhip, and makes us ſlaves to the Devil, ſlaves to Sin, ſlaves to the world, and ſlaves to our ſelves. This is another Jewel we loſt.

3. It robs us of our friendſhip with God, and makes us *enemies to God, enemies to Chriſt, enemies to our Souls*, and *enemies to all that is good.*

4. It robs us of our communion and fellowſhip with the Father, Son and Spirit, makes us ſtrangers and aliens.

5. It robs us of our right and priviledges of Heaven and Heavenly Things, and makes us the children of wrath and heirs of hell.

6. It robs us of our *Honour* and *Glory*, and makes us vile and miſerable, as you may ſee, *Iſa.1.6.-There was no ſoundneſs from the crown of the head to the ſole of the foot.*

Now Sirs, put all this together; and then ſee whether or no we are not miſerable, and whether we did not need a Saviour, to come and deliver us from this miſery into which our Souls were plunged.

Now here is our happineſs *Chriſtians*, in *Chriſt* we have all thoſe Jewels again that were loſt in the old *Adam*, the glorious Image of God, our Sonſhip, our Friendſhip, our Fellowſhip, our Priviledges, and our Glory, and our Honour, we have all again by Jeſus Chriſt.

O Sirs, man was in a very ſad condition, man had brought himſelf into a ſad condition, our condition was a miſerable condition.

5. A fifth Inference is this, *Jeſus Chriſt* brought life to us, but we brought death to him; a life of grace, life of comfort, a life of glory: *Chriſt* brought glory to us, but we brought ſhame to him, *Chriſt* brought riches to us, but we brought poverty to him: he brought joy to us, but we brought ſorrow to him, ſorrow upon ſorrow, we put a Crown of Thorns upon *Chriſt's* head, *Chriſt* put the Crown of Glory upon our heads. We thought the earth *too good* for *Chriſt*, and would not let him live here, but put him to death, but *Chriſt* thinks not heaven *too good* for us, we are aſhamed to own *Chriſt* before men, but *Chriſt* is not aſhamed to own us before his Father

Father and his holy Angels. We condemn Chriſt, but Chriſt juſtifies us.

O, Sirs, think of your unkindneſs to Chriſt, and let the conſideration of his infinite love and favour to you, draw out your affections after him. That's the fifth.

6. My ſixth inference is this: Believers have exceeding cauſe to bleſs God for Jeſus Chriſt. God the Father gave Chriſt to us who were not his friends but enemies; to us who were not ſons but ſlaves; to us who were not Angels but men; to us who loved not God, but hated him.

O have not we cauſe to bleſs God for Jeſus Chriſt? In Joh. 3.16. *God ſo loved the world, that he gave his only begotten Son, that whoever believed in him ſhould not periſh, but have everlaſting life.* O, Sirs, what a Gift is Jeſus Chriſt!

7. If Jeſus Chriſt be ſo wonderful, oh then how vile a thing, how baſe a thing, it's for the hearts of men to prefer any thing before Jeſus Chriſt? I beſeech you, and I beg of you all, to mind this Inference.

Surely, Sirs, if Jeſus Chriſt be ſo wonderful, ſo precious, ſo lovely, ſo rich, ſo ſweet, ſo rare; oh then it is a moſt abominable thing, a wicked thing, a vile thing, to prefer any thing before Jeſus Chriſt.

O, I may ſpeak't with grief of heart, there be too many in the World, that ſet light by Chriſt, and make nothing of Chriſt, and love not Chriſt, and prefer every baſe luſt before Chriſt, though there is nothing more curſed than this, yet there

is nothing more common than this Christians, for men to prefer the vilest of things before Christ:

1. The wicked Worldling, he prefers the trash of this World before Jesus Christ; he can leave hearing, and praying, and reading, and fasting, to follow the World; he prefers Gold before God, Earth before Heaven, Gain before Glory, his corruptible Silver before his Saviour.

O thou wicked Worldling! thou wretched Worldling! can thy riches save thy Soul? Let me ask thee, can thy riches deliver thee from Hell? can thy riches bring thee to Heaven, that thou thus preferrest them before Christ?

Oh the Lord Jesus will come in flames of fire to take vengeance on such: and then thou wilt know, to thy cost, and pain, and torment, that thy riches cannot keep thee out of Hell, much less bring thy soul to Heaven; then thou wilt see thy folly when it is too late.

2. Drunkards, wicked Drunkards, prefer their Drunkenness before Christ; the Drunkard prefers his Pots before Christ; the Drunkard wades through a Sea of Drink to's Grave; he can sit a day, or a whole night in an Ale-house, and think it but a little time; but an hour in the Service of God, O how tedious is that!

O thou Drunkard that now turnest off thy cups so fast, God Almighty hath a cup for thee, but not a cup of Sack, nor a cup of Beer, but a cup of Wrath, which thou shalt drink to Eternity, which is worse than to drink scalding hot Lead down thy throat; he hath so much liquor here

here, not only to drink to quench his *thirſt*, but to drink to *exceſs*, till he *ſay* and *do* he knows not what: in *Hell* he ſhall have little enough, there is not a *Tavern* or *Ale-houſe* there, no, there is not a drop of Water to be got all *Hell* over.

O thou Wretch, thou ſhalt live in burning flames, and thy Tongue ſhall cleave to the roof of thy mouth, and if thou would'ſt give a *thouſand Worlds* for *one drop of Water*, thou ſhalt not have it; and therefore, I beſeech you, if any ſuch are here, in the Name of God hear and fear, and do no more ſo wickedly.

O, I would not be in thy condition for *ten thouſand worlds*, and yet I cannot but have bowels of pity towards thee, which conſtrains me thus to ſpeak, knowing thy condition better than thou doſt thy ſelf.

O could'ſt thou but ſpeak with thy *Fellow-drunkards*, that are now in Hell, O what *dreadful ſtories* would they tell thee of their *burning*, and *ſuffering*, and *pain*, and *torments*; ſome are in Hell already for the ſame ſins you live in, and if you live and die without Chriſt, you ſhall be e're long with them.

3. The *ſwearer*, the *blaſphemous ſwearer*, prefers his Oaths before Chriſt: many can ſwear by their *Creator* and *Maker*, and ſpeak proudly, and look highly, and walk contemptuouſly, as if there were no God to puniſh, no Devil to torment.

Well, let me tell thee, O thou *ſwearer*, that now delighteſt in *curſing*, thou ſhalt be e're long

ſent

ſent with a curſe to a curſed place: *Depart ye curſed into everlaſting flames,* will Chriſt ſay to ſuch perſons.

Laſtly, The proud perſon prefers his Pride before Chriſt; if a fine ſuit of Cloaths did lie on the one hand, and Chriſt on the other, the proud perſon would rather put on the ſuit of Cloaths than Chriſt.

O, I beſeech you, Sir, conſider what a vile and abominable thing it is to prefer any thing before Chriſt: *Conſider this,* ſays the Pſalmiſt, *ye that forget God, leſt he tear you in pieces, and there be none to deliver you.*

O, poor wretch, conſider of that Text, thou lieſt open to all the *judgments* in this life, and to all the *torments* in the life to come, all ye wicked ones that prefer any thing before Chriſt.

8. The laſt inference is this, If Jeſus Chriſt be ſo wonderful, O then every one that heareth of Chriſt, ſhould think it to be a moſt dreadful thing to miſs of Chriſt.

O Chriſtians and Friends, conſider of it, certainly that man or woman's condition muſt needs be ſad indeed, that lives and dies without Jeſus Chriſt.

O *poor Wretch,* the Devil looks but for a look from God to come and rend thee and tear thee in pieces, and drag thy Soul to Hell. *Poor Soul,* thy Soul is in danger every hour of being arreſted by Death, and carried Priſoner to Hell.

O Sirs, I beſeech you, do you think and conſider with your ſelves what a ſad thing it is to miſs

miſs of Chriſt. Until a man is in Chriſt, he hath nothing, he knows nothing, he enjoys nothing, can do nothing, is fit for nothing, and is worth nothing, *Prov.* 10. 20.

Oh, I beſeech you, that you would conſider ſeriouſly, conſider that of all miſeries this is one of the greateſt miſeries to miſs Chriſt: we are never able to lament the loſs of that *poor ſoul* that loſeth Jeſus Chriſt: all loſſes be wrapt up in that one loſs: and therefore I beſeech you all both *good* and *bad* bethink with *your ſelves* what a ſad condition that perſon is in that miſſeth of Chriſt. So much for this Uſe of Information.

A Believer's Golden Chain.

I Come now to the Second Uſe, and that is an Uſe of *Exhortation*; and here I ſhall make a *Golden Chain of Twelve Links* for Believers to wear about their Necks.

I. Hear the *beſt Men.* Read the *beſt Books.* Keep the *beſt Company.*

1. Hear the *beſt Men:* O Sirs, hear a *Soul-enriching Miniſter*, a *Soul-winning Miniſter*, a *Soul-ſearching Miniſter*, one that declareth the whole Councel of God, that gives the Father his due, the Son his due, the Holy Ghoſt his due; one that maketh *hard* things eaſie, and *dark* things plain. Many there are, *I may ſpeak it with grief, and to their ſhame*, who inſtead of making hard things eaſie to the people, make eaſie things hard to the people, plain things dark, ſpeaking in unknown Tongues, which the people underſtand not,

not, and all to work vain admiration of them in the ignorant; but how unlike to Christ, and the Prophets and Apostles, these are, I will leave you to judge?

This is as if a man should make a Scaffold as high as a Steeple, when his work is down upon the ground: Ministers are Fisher-men; now you know, if Fisher-men should wind their Nets up together, they could catch nothing, but if they will catch the Fish, they must spread their Net.

The *Application* is easie: A *sanctified Heart* is better than a *silver Tongue*; an *Heart* full of *Graces*, is better than a *Head* full of *Notions*; *notional knowledge* it may make a man's *head* giddy, but it will never make a man's *heart* holy; that which most tickleth *delicate ears*, least helpeth *diseased souls*: how unfit are we to speak to God and live, much less to speak from God to the People that they may live: how holy had they need be that draw near to a holy God?

Ministers are called Angels, because we should be as Angels in our lives: but if Angels fall, they turn Devils: Oh we should be holy as the holy Angels; 'tis the *foolishness* of preaching that saves *Souls*, but not *foolish* preaching; Christ taught them as they were able to hear it, and as they were able to bear it, *Mark* 4. 2. *Paul* was excellent at this, *I had rather speak five words in a known Tongue, than Ten thousand words in an unknown Tongue.* A man may be a *great Scholar* and yet a *great Sinner*, *Judas* the *Traitor*, was *Judas* the *Preacher*; therefore, Sirs, let me beseech you,

for

for your Soul's ſake, hear thoſe Miniſters that come neareſt to Chriſt, the Prophets and Apoſtles; he's the beſt Preacher that doth moſt good, and wins moſt Souls: you may go from men to truth, but not from truth to men, for the beſt of men are but men at beſt.

2. Read the beſt Books, for in them you'll find the beſt things, and compare what is ſpoken in the Books of men, with what is written in the Book of God.

3. Keep the beſt Company, be much with 'em that are much with God, walk with them that walk with God: *Truly our fellowſhip is with the Father, and with the Son Jeſus Chriſt*, 1 Joh. 1. 3. Forſake bad Company, and joyn thy ſelf with good Company; let them be thy Companions that have made Chriſt their Companion; lay 'em neareſt your heart, who lie neareſt Chriſt's heart; carry 'em in your boſom by love, who ſhall be carried by Angels into *Abraham*'s boſom; let Chriſt's Dove be your Love: With whom ſhould Believers be but with Believers? You know what our *Engliſh* Proverb is, *Birds of a feather will flock together: Being let go, they went to their own company*, Acts 4. 25. Indeed none are fit company for a Believer, but a Believer; to ſee a Saint and a Sinner, ſociating one with another, is to ſee the dead and the living keep houſe together; carnal men, thô they be naturally alive, yet they are ſpiritually dead; 'tis better to be with *Lazarus*, thô in his rags, than to be with *Dives*, thô in his robes: *He that walketh with the wiſe ſhall be wiſe*, Prov. 13.

O dwell where God dwells, make them your companions on Earth, who ſhall be your companions in Heaven. That's the firſt.

II. Meditate often, think often on the four laſt things, Death, which is moſt certain; Judgment, which is moſt ſtrict; Hell, which is moſt doleful; Heaven, which is moſt delightful.

1. Meditate upon Death, which is moſt certain: *He hath appointed all men once to die*, Heb. 9. 27. Out of the duſt was man form'd, and unto the duſt ſhall man be turn'd. To think of Death is a death to ſome men; but, Beloved, meditate upon Death; the meditation of Death, will put Sin to death. Death to the wicked is the end of all comfort, and the beginning of all miſery; but death for the godly is the out-let to ſin and ſorrow, and the in-let to peace and happineſs: the Saints enjoyments ſhall be incomparable, when the Sinners torments ſhall be intolerable; when a Believer's ſoul ſhall go out of his own boſom, it goeth into *Abraham*'s boſom; when a Believer dies, he leaves all's bad behind him, and carries his good with him; when a Sinner dies, he carries his bad with him, and leaves his good behind him; the one goeth from evil to good, the other from good to evil: when a Saint leaves the world, his fleſh turns to duſt, and his ſpirit returns to reſt; when a Sinner leaves the world, his body goes to worms to be conſum'd, and his ſoul goes to flames to be tormented; the one goes to *Abraham*'s boſom, the other to *Belzebub*'s boſom; *the*

he chaff to the fire and the wheat to the barn. Oh for the Lord's ſake meditate upon death. When you come into the *world* you do but live to die again; when you go out of the *world*, you do but die to live again: he that lives *well*, cannot die *ill*, he that is aſſured of a life that hath no end, cares not how ſoon his life hath an end; but he that lives without fear, ſhall die without hope: He that hath no grace in his life, ſhall have no true peace in his death.

An old ſinner is nearer the ſecond death, than he is to the ſecond birth; his body is nearer to corruption, than his ſoul is unto ſalvation: death levelleth the higheſt Mountains with the loweſt Valleys; the *Robes of Princes*, and the *Rags of Beggars* are both laid up together in the *Wardrobe of the Grave*. The reaſon why men ſo little *prepare* for *death*, is, they ſo little *think on't*; when they feel *ſickneſs* arreſting, they fear *death*. A grave is a bed to reſt in, not a ſhop to trade in: when the *Soul* in death takes its flight from its loving Mate, they ſhall meet no more till the *general Aſſize*. When you are putting off your Cloaths, think of putting off your Tabernacles; be going to your *beds* as if you were going to your *graves*, and ſo cloſe your eyes in *one world* as you would open them in *another world*, when you are creeping between the *ſheets*, then think of your *Winding-ſheet*. Remember, Chriſtians, that God can as eaſily *turn you into duſt*, as he could *take you out of the duſt*. To day is your *living day*, to morrow may be your *dying day*; the medi-

meditation of death will prepare you for death.

2. Meditate upon Judgment, which is most strict, *we must all appear before the Judgment-seat of Christ.* They who will not come before his Mercy-seat, shall be forced to come before his *Judgment-seat*; they who will not hear his *Word* shall feel his *Sword*; they who are *graceless* in this day, will be *speechless* in that day: Do you mind me, Sirs? At the *world's end* such will be at their *Wits end*, to see the *Earth* flaming, the *Heavens* melting, the *Stars* falling, the *Graves* opening, the *Judgment* hastning, the *Sun* & *Moon* mourning, and *Christ* and his *Angels* coming: he that comes to *raise the dead*, will also come to *judge the dead.* O Sirs, the *great day* to *great sinners* will be a *terrible day*, when they shall see *Christ* coming in the *clouds*, who hath the *person of a Man*, but the *power of God*, being crowned with Dignity and guarded with Angels, and inraged with Anger, and inabled with Power, to bring all Kings and Nobles, High and Low, Rich and Poor, to his Bar! and there he will *judge* them, not by the *whiteneß* of their *Countenances*, but by the *blackneß* of their *Consciences*: he that was guarded to the *Croß* with a Band of Souldiers, shall be guarded to the *Bench* with a *Guard of Angels*: you that make no account of his coming, how do you think to give an account at his coming? For the Lord's sake meditate upon *Judgment*, the *meditation of Judgment*, Sirs, may make you Judgment-proof, they who now judge themselves in their own private Sessions

shall

ſhall not be judg'd by Chriſt at this publick Aſſize.

3. Meditate upon hell which is moſt doleful. O, Sirs, heaven is a place where all's joyful, and hell is a place where all is doleful: in the former there is nothing but happineſs, and in the latter there is nothing but heavineſs: Pſ. 9. 17. *The wicked ſhall be turned into hell.* Mark, Sirs, the wicked ſhall be turned into Hell.

O dreadful place, where the Devil is the jaylor, Hell the priſon, Damnation the puniſhment, Eternity the time, Brimſtone the fire, and Men and Spirits the fuel; to endure this will be intollerable, to avoid it will be impoſſible! This is the day of God's long ſuffering, that of man's: therefore, for the Lord's ſake, meditate upon Hell. O what hells are there in Hell! the loſs of God, the loſs of Chriſt, the loſs of Saints, the loſs of Angels, the loſs of all Good, and endleſs Eaſeleſs; remedileſs Torments muſt be their portion: O that you would but often think of Hell!

If once thou droppeſt into Hell, after a thouſand years you will be as far from coming out, as at your entrance in; there is a way to keep a man out of Hell, but no way to get a man out of Hell: The wheat and the chaff, they may grow together, but they ſhall not lie together: in Hell there ſhall not be a Saint among thoſe that are terrified, and in Heaven there ſhall not be a Sinner amongſt thoſe that are glorified: the Sea of damnation ſhall not be ſweetn'd with a drop of compaſſion. Will you pity a body that is going to the Block, and will you not

pity

pity a Soul that is going to the Pit? What a ſad viſitation is that, where the black horſe of Death goeth before, and the red horſe of Wrath following after? O that muſt needs be ſad when one death comes upon the neck of another.

A man's condition in this life may be honourable, and yet his ſtate as to another life, may be damnable. Poor *Lazarus* goes to heaven, when rich *Dives* goes to hell; it's better to go to heaven poorly, than it is to go to hell richly. O Sirs, let us go to heaven by contemplation, that we may never go into hell by condemnation!

4. Meditation on heaven which is moſt joyful: Mat. 25. 34. *Come ye bleſſed inherit the kingdom prepared for you.* Heaven is a place where all joy is enjoyed, mirth without ſadneſs, light without darkneſs, ſweetneſs without bitterneſs, life without death, reſt without labour, plenty without poverty. O what joy entereth into a Believer, when he enters into the joy of his Maſter? who would not work for glory with the greateſt diligence, and wait for glory with the greateſt patience? O what glories are there in Glory! thrones of glory, crowns of glory, veſſels of glory, a weight of glory, a kingdom of glory: Here Chriſt puts his grace upon his Spouſe, but there he puts his glory upon his Spouſe. In heaven the Crown is made for them, and in heaven the Crown ſhall be worn by them. In this life Believers have ſome good things, but the reſt, and the beſt, are reſerv'd for the life to come. O Sirs, meditate on heaven, the meditation of heaven

ven will make us heavenly; heaven is not only a poſſeſſion promis'd, but a poſſeſſion purchas'd. When our contemplations and converſations are in heaven, then we ſhall enjoy heaven upon earth.

To be in Chriſt is heaven below, and to be with Chriſt is heaven above: there cannot be a better being for us, than for us to be with the beſt of Beings: *To me to live is Chriſt, and to die is gain*, Phil. 1. 12. *Paul* was contented to ſtay a while out of heaven, that he might bring other ſouls into heaven; his life to them was moſt uſeful, but his death to him was moſt gainful; let our condition be never ſo great, it is hell without him; and let our condition be never ſo ſad, it is a heaven with him.

I had rather be in Hell with Chriſt, than in Heaven without Chriſt, ſaith *Luther*. Indeed hell it ſelf would be heaven if God were in't, and heaven would be hell if God were from it. That which makes heaven ſo full of joy, is, that it is above all fear; and that which makes hell ſo full of horror, is, that it's below all hope: the veſſels of grace ſhall ſwim in the ocean of glory; here all the earth's not enough for one man, but there one heaven is enough for all men: A Believer ſhould ſee with an eye that is purified, what he ſhall ſhortly ſee with an eye that's glorified; we may talk of greatneſs of our Crowns, but we ſhall never know the weight of our Crowns till they be ſet on our heads. That's the ſecond.

3. Set the watch of your lives by the Sun of Righteouſneſs, *Mal.* 4. 2. Live in print, and keep the

the copy of your lives free from blots and blurs, that the characters thereof may be read by all; and bring up the bottom of your lives to the tops of your lights; then only doth the watch of our lives move with uprightneſs, when it is ſet by the beams of the Sun of Righteouſneſs: *The grace of God that bringeth ſalvation, hath appeared to all men; teaching us to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world,* Tit. 2. 11, 12. They who will not ſubmit to Grace's teaching, ſhall never enjoy Grace's ſalvation.

O live ſo, that the word which hath brought ſalvation to your Souls, may bring your Souls unto ſalvation; that you may be ſuch Jewels of Grace as ſhall be lockt up in the Cabinet of Glory: The Father of Light takes no pleaſure in the children of darkneſs: *Let your light ſo ſhine before men,* Mat. 5. We muſt firſt ſhine in grace, before we can ſhine in glory. They who look for heaven made ready, ſhould live as if they were in heaven already. Four things make up a new Creature.

1. Light. 2. Life. 3. Holineſs.

And 4thly, Good Works. The children of Light muſt put on the Armour of Light.

I cannot but ſadly reflect on the inconſtancy of rotten Profeſſors; an applauded Chriſt ſhall have many *Hoſanna's*, but a condemned Chriſt ſhall have many Crucifiges: but a true Believer can as well go with Chriſt to the Tree where he is to be crucified, as he can go with Chriſt to the Throne where he is to be glorified.

Oh

Oh how unanſwerable are the *lives* of ſome Profeſſors to the *lights* of Profeſſors? they know much, but do little; they know the *good* they are to do, but they do not the *good* they know: They ſpeak of things *above*, but they love and follow after things *below*: A man is not what he *ſays*, but he is what he *does*: to *ſay* what we *do*, and not to *do* what we *ſay*, is but to *undo* our ſelves by *doing*. Take heed, Sirs, that you do not talk your ſelves to Hell with heavenly words: what is the great prejudice that the *World* hath againſt Profeſſors, but this, that they who profeſs againſt *pride* more than others, are themſelves as *proud* as others: They profeſs againſt *covetouſneſs* more than others, but are themſelves as *covetous* as others; they often meet together to be *better*, but they are *never the better*; for they are often meeting together; do but take away their *Profeſſion*, and you take away their *Religion*. They have nothing of the *ſhape* but the *skin*; they are better in their *outſides* than they are in their *inſides*.

Oh Sirs, if *Godlineſs* be evil, why do you ſo much *profeſs* it? and if *Godlineſs* be good, why do you ſo little *practiſe* it? either take Chriſt into your *lives*, or caſt Chriſt out of your *lips*; either obey his *Commands* more, or elſe call him *Lord* no more; either get *Oyl* in your *Lamps*, or caſt away your *Lamps*; to be a *Profeſſor of Piety* and a *Practiſer of Iniquity*, is an abomination unto the Lord: ſome would not ſeem evil, and yet would be ſo; others would ſeem good, and yet would

would not be ſo; either be what thou ſeemeſt, or elſe ſeem what thou art. There are many that *bluſh* to confeſs their *ſins*, that did never *bluſh* to commit their *ſins*; there is nothing done in vain, but that which is vainly done.

O Chriſtians, bring your lights to the light; what darkneſs can obſcure them, who have a Sun above them? *Believers*, when their *Candles* are put out, they can fetch light from the *Sun of Righteouſneſs*; the nearer you are to ſuch a Sun, the clearer will be your light.

O *Chriſtians*, you are never the *better* for your *light*, if you are not made the *better* by your *light*: he that ſins againſt his *light*, will at laſt ſin away his *light*. If thy *light* do not put ſin and the world under thy feet, it will never put a Crown of glory upon thy head. That's the third.

4. Be willing to want what God is not willing to give. As *God* hath never the leſs for the *mercies* he giveth, ſo he hath never the more for the *duty* he taketh: *Man* is ſuch a *debtor* to *God*, that he can never pay his due to *God*; we are ſo far from paying the *utmoſt farthing*, that at the *utmoſt* we have not a *farthing* to pay: there is no man but hath received more *good* than he *deſerveth*, and done more *evil* than he hath *ſuffered*: therefore he ſhould be *contented* though he enjoy but little *good*, and not *diſcontented* though he ſuffer much *evil*; *let us therefore be contented*, 1 *Tim.* 6. 8. A *Chriſtian* is to ſubmit to the will of *God's* diſpoſing, as well as to the will of *God's* commanding; that man obtains his will

of

of *God* who ſubmits his will to *God*. A *gracious heart* ſhould never be *out of heart*, becauſe he hath ſaid, *I will never leave thee nor forſake thee*, Heb. 13. He that hath *ſaid it*, will not *unſay it*; therefore take up your *contentment* in God's *appointment*; we are not to be *troubled* for this, that we have no more from *God*; but we are to be *troubled* for this, that we do no more for *God*. A *Chriſtian*, tho' he hath a will of his own, yet it becometh not a *Chriſtian* to do his own will: *contentment* without the *world*, is better than the *world* without *contentment*. *Chriſtian*, get a *holy heart*, and thy eſtate on earth ſhall be *tranſcendent*, yea, thy eſtate on earth ſhall be *ſufficient*. *Chriſtian*, Is not God willing to give thee *riches*? O then, be thou willing to want *riches*. Is not God willing to give thee *health*? O then be thou willing to want *health*. Is not God willing to give thee *children*? O then be thou willing to want *children*. Is not God willing to give thee thy deſire in this thing or that thing? O be thou willing to want that thing. We many times ſtand in our own light: Never were any Saints their own carvers; but before they had done they cut their own fingers. *Lot* you know was put to his own choice, and he choſe *Sodom*; but you know how it fell out, it was not long before *Sodom* was burnt: So *Rachel* ſaid, *Give me children, or elſe I die*; and ſhe had a Child, and it coſt her life. *Abraham* deſired the life of *Iſhmael*; but he had but little comfort of him all his days. Therefore dear *Chriſtian*, ſubmit thy will to God's will;

that ſoul ſhall have his will of *God*, that deſires nothing but what *God* will. Do you but take care of all that which belongs to *God*, and *God* will take care of all that belongs to you.

It is nothing but reaſon that God ſhould fall out with them in the courſe of his Providence, that fall off from him in the courſe of their obedience; wicked men make the *world* their treaſure, and God makes the World their torment; when they want eſtates, they are troubled for 'em, and when they have eſtates, they are troubled with 'em. Murmuring perſons think every thing too much that's done by them, and every thing too little that's done for them. God is as far from pleaſing them with his mercy, as they are from pleaſing God with their duty. It's unthankfulneſs that's the cauſe of the Earth's unfruitfulneſs. Did a man believe that the Lord would not fail in his body, how carefully would he look after his ſoul! It is onely the Chriſtian man that is the contented man, he doth not quarrel with God for mercies denied, but bleſſeth God for mercies beſtowed. The higher a Chriſtian is raiſed above the things of the Earth, the more he is raviſhed with the Joys of Heaven. That's the fourth.

5. Crucifie your ſins, that have crucified your Saviour: *They that are Chriſt's*, ſaith St. *Paul*, *have crucified the fleſh with the luſts thereof.* Did the Rocks rend when Chriſt died for our ſins? and ſhall not our hearts rend that have lived in our ſins? O the Nails that pierced his Hands, ſhould

should now pierce our hearts: *They should wound themselves with their sorrows, who have wounded him with their sins.* That they have grieved his Spirit; it should grieve their Spirit.

Oh put Sin to death, that was the cause of Christ's death. If one should kill our Father, would we hug and embrace him as our friend, let him eat at our Table, and not rather hate and detest the very sight of him? If a Snake should sting thy dearly belov'd Spouse to death, wouldst thou preserve it alive, warm it at the fire, hug it in thy bosom, and not rather stab it with a thousand wounds? Were not our sins the cause of Christ's death? were not they the whips that scourged him? the nails, the cords, the spear, the thorns, that wounded him, and fetcht the heart-bloud from him? and can we love our sins that killed our Saviour? Can a Spouse love her Husband, and her heart embrace an Adulterer?

We complain of the sins of *Judas*, and of the *Jews*, and seem to hate them, and spit at the mention of them, and can we love our *Judas* sins that set them all on work, and put Christ to death? And yet how many are there that had rather have sinful self satisfied, than to have sinful self crucified? Oh sin is that mark at which all the arrows of vengeance are shot; were it not for sin, death had never had a beginning, & were't not for death, sin would never have had an ending. Man began to be sorrowful when he began to be sinful. The wind of our lust blow'd out the candle of our lives. If man had had nothing to

do with ſin, death had had nothing to do with man. Oh did ſin bring ſorrow into the World? O then let ſorrow carry ſin out of the World. Of all evils ſin is the greateſt evil: Rom. 6. 23. *The wages of ſin is death.* Oh it is worſe than puniſhment, baniſhment, impriſonment; ſin killeth body and ſoul, it throws the body into the cold Earth a rotting; and the ſoul into the hot Hell a burning: O for the Lord's ſake think of this, and weep for this betimes.

Nothing can quench the fire that ſin hath kindled, but the water which repentance hath cauſed: *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from our ſins,* Joh. 1. 11. A Saint is not free from ſin, that is his burden; a Saint is not free to ſin, that is his joying; ſin is in his ſoul, that is his lamentation; his ſoul is not in ſin, that is his conſolation: if you will not ſin in your grief, then grieve for your ſins. That's the fifth.

5. Do you bleſs God who are moſt bleſſed. God is good to all, but to *Iſrael* he is truly good, *even to ſuch as are of a clean heart,* Pſal. 73. 1. They can never ſpeak good enough of God, who have taſted the goodneſs of God: It is but reaſon that they ſhould bleſs moſt who are the moſt bleſſed. They who hold the largeſt Farms, muſt pay the greateſt rent. Differing mercies call for differing duties. It is very meet that he ſhould be magnified by us, that makes us meet to be glorified with him. O Chriſtians, if he hath called you out of your marvellous darkneſs into his

his marvellous light, you ought to ſhew forth his marvellous praiſe: 1 Pet. 2. 9. *But you are a choſen generation, a royal Prieſthood, an holy nation, a peculiar people, that you ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light.* Men ſhould not glory in what they have received, but they ſhould give glory for what they have received; the glory of *God* muſt be the *Golden Butt*, at which all the *Arrows* of *Duty* are ſhot. Grace in our heart is like Stars in the Heaven, that ſhine not by their own ſplendor, but by borrowed beams from the Sun of Righteouſneſs: *Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light*, Col. 1. 12.

As the beſt of means ſhould make us fruitful, ſo the beſt of mercies ſhould make us thanful. Shall a Saint find God a Maſter that's bountiful, and ſhall not God find a Saint a Servant that is dutiful? If he gives us any enjoyment, it is but for his own entertainment. He ſhall never want mercy, that doth not play the wanton with mercy. To bleſs God for mercies, is the way to encreaſe them; to bleſs God for miſeries, is the way to remove them. No good lives ſo long as that which is thankfully improved; no evil dies ſo ſoon as that which is patiently endured. O Chriſtans, give all your glory unto him who hath given all his glory unto you, and do as thoſe glorified ones do in glory: *The four and twenty elders fell down before him that ſate on the throne, and worſhippeth him that liveth for ever*

and ever; and cast their crown before the throne, saying, Thou art worthy, O Lord, to receive all glory, honour, and power, for thou hast created all things, and for thy pleasure they were and are created, Rev. 4. 10, 11. All you have is derived from God; let all you have be returned to God.

The more God's hand is enlarged in the bleſſing of us, the more our hearts ſhould be enlarg'd in the bleſſing of God. O Believers, he hath frowned upon others, but he hath ſmiled upon you. He hath paſt by others doors, and knockt at your doors: he hath made you light when others are dark: he hath made you living when others are dead: he hath made you heirs of glory, when others are children of wrath: he hath made you ſons, when others are ſlaves: he hath made you higher than Angels, when others are no better than Devils. Now have you not great cauſe to bleſs God? Whilſt man is bleſſing of God for his mercies, God is bleſſing of man with's mercies. Can you find me out that good that's not given you, or that evil that's not forgiven in you? God he deſerves more from every Chriſtian, than he demands from every Chriſtian: where this Sun of Mercy ſhines hotteſt, there the fruits of Grace ſhould grow faireſt. That's the ſeventh.

7. Fear not the Fear of Men.

Wicked men muſt not be fear'd, thô they be never ſo mighty; nor followed, thô never ſo many: *Fear not them that can kill the body,* ſaid our bleſſed Saviour, *and can do no more,* Mat. 10. 28. If a righteous cauſe bringeth us into ſuffering,

ing,

ing, *a righteous God* will bring us out of *ſuffering*. If we *ſuffer* for *well doing*, we do well in *ſuffering*. Shall we ceaſe to be *Profeſſors*, becauſe others will not ceaſe to be *Perſecutors*? *If ye ſuffer for well-doing*, ſaith the Scripture, *ye are happy*. What are we Members of *Chriſt*, and yet afraid to be Martyrs for *Chriſt*? What are the Children of *God* afraid of the Children of the *Devil*? Are the *Children of light* afraid of the *Children of darkneſs*? What tho' you be weak? your King is ſtrong; what tho' you be Lambs among Wolves? your Captain is the *Lion* of the Tribe of *Judah*: what tho' you have no power? *Chriſt hath all power given him both in heaven and in earth*, Mat. 28. 18. The fear of Perſecution is more than Perſecution. He that loſeth a *baſe life for Chriſt*, ſhall find a *better life in Chriſt*. Perſecution, tho' it bring *death* in one hand, it brings *life* in the other; tho' it *kills* the *Body*, it *crowns* the *Soul*; it ſends the *Body* to duſt, and the *Spirit* to reſt; the worſt they can do againſt you, is the beſt they can do for you; the worſt they can do is to ſend you out of the earth, and then the beſt they can do for you, is but to ſend you up to heaven. They take a *life* from you which you cannot *keep*, and *beſtow a life* upon *you* which you cannot *loſe*; if they be bleſſed who *die in the Lord*, Oh how bleſſed are they that *die for the Lord*? Do wicked men *glory* in that which is their *ſhame*, and ſhall we be *aſhamed* of that which is our *glory*? It is an *honour* to be *diſhonoured* for *Chriſt*. What is a ſhort happineſs at-

tended with an Everlaſting Happineſs?

O how clear will the Sun of Righteouſneſs ſhine, when theſe dark clouds are blown over.

What if they threaten you with *preſent death*, doth not *God* alſo threaten you with *everlaſting death*? If you be ruled by him, whoſe threatning ſhould you fear? Is man *more terrible* than *God*? Is *Death* more terrible than *Hell*? *God* hath ſaid, *Fear not man; who art thou that ſhouldeſt be afraid of a man that ſhall die, and of the ſons of men that ſhall be made as the graſs*, Iſa. 15. 13. Do you ſee, *Chriſtians*, God would not have you to be afraid of man that is but graſs: *Fear thou not, for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee; yea, I will help thee, yea, I will uphold thee with the right-hand of my righteouſneſs*, Iſa. 41. Let but *Profeſſors* do their beſt, and then let the *World* do their worſt. That's the ſeventh.

VIII. Cleave thou cloſeſt to that truth which is the choiceſt.

1. Be for hearing and doing both, but for *doing more*; he that *doth moſt*, ſhall *receive moſt*. *Chriſtians*, the *more glory* you bring to *God*, the *more glory* you ſhall have from *God*. O how abundant ſhould they be in *the work of the Lord*, that know *their labour is not in vain in the Lord*, 1 Cor. 15. 58.

2. Be for knowledge and practice, both, but for practice more. Alas, what is it to be a *Chriſtian* no farther than a few *good words* will go? I tell you, Sirs, *good words* without *good works* will

will never turn to a good account. Holy ſayings, without holy doings, will never conduct your Souls to a holy place.

3. Be for Gifts and Graces both, but for Grace more; a heart ſanctified, is better than a tongue ſilvered. Grace brings Chriſt and the Soul together, and unites them together. Without Grace there may be a knowledge that is ſeeming; but without Grace there can be no knowledge that is ſaving.

4. Be for Credit and Conſcience both, but for Conſcience more. Where there is a pure Conſcience, there will be a pure converſation. As no flattery can heal a bad Conſcience, ſo no cruelty can hurt a good Conſcience.

5. Be good in good times and bad too, but in bad more. To be good at all times, is a *Chriſtian*'s duty; but to be good in bad times, is a *Chriſtian*'s glory. You cannot tread in the ſteps of our Saviour, but you will taſte of the cup of our Saviour: *Any man*, ſays the Apoſtle, *that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.*

6. Be for Body and Soul both, but for the Soul more. O how careful are men for their Bodies, but how careleſs for their Souls! they are true to that part which is without, but falſe to that part within. So they may have but ſomething of the world in their hands, they care not though they have nothing of heaven in their hearts.

O, *Chriſtians*, our work below is then the beſt done, when our work above is the firſt done. The greateſt happineſs of the Creature is, not

to have the creature for ones happineſs.

7. Be for peace and truth, but for truth moſt. Oh Chriſtians, love the truth in truth: Love the truth of God in truth, juſtifie the truth, and the truth will juſtifie you. Till you can love the naked truth, you will never love to go naked for the truth. Remember that, I pray, Chriſtians.

8. Be for Life and Chriſt both, but for Chriſt more. Chriſt is ſweeter than Wine, better than Life; he that came from above, is above all: He that hath the Key of Heaven, can only open the doors of Heaven.

9. Be for Works and Faith too, but for Faith more. Faith is a grace that is the moſt needful, and a grace that is the moſt fruitful. A Faith that worketh not, is a Faith that ſaveth not: Nothing will get up to heaven, Chriſtians, but that which came down from heaven.

10. Be for publick duties, and private too, but for private more. Be much in private duties; if you fall ſhort in any, fall ſhort in publick duties, and be moſt in private. You that have filled the Book of God with your ſin, ſhould fill the Bottle of God with your tears.

11. Be for form and power both, but for power more than form.

Alas, what is the form without the power? They give God the cap and the knee, and give up themſelves to all manner of abominable wickedneſs. O, Chriſtians, I ſay, be for power, be ſure look to that, that ye be for the power of godlineſs more than the form of godlineſs.

12. See

12. Seek to please *men* and *God* both, but *God* rather. To be in favour with them who are out of favour with *God*, to be well spoken of by them who are evil spoken of by *God*, is rather a reproach than an honour. If there be not fellowship between Christ and you in *holiness*, there will be no society between Christ and you in *happiness*. This is the eighth.

IX. Acquaint your selves with your selves. The *tryal of your selves* is the ready *road to the knowledge of your selves*. No man begins to be *good*, till he sees himself to be *bad*. Till you see how *foul* your faces are, you will never pay tribute to Christ for *washing* of them. He can never truly relish the sweetness of God's mercy, who never tasted the bitterness of his own misery. The bottom of our disease lieth here, we search not our disease to the bottom.

He that trusteth his heart, is a *fool*, and yet such *fools* are we that we trust our hearts. The *conversation* may be civilized, when the *affections* are not sanctified. A man may be *acquainted* with the *grace of truth*, who never knew the *truth of grace*. Therefore *examine your selves, and prove your selves, 2 Cor. 13. 5. whether you be in the Faith or no*, or whether the Faith be in you or no. See whether your *Hearts* be the *Cabinet* of such a *Jewel*; for want of *this* many are like Travellers, skill'd in *other Countries*, but ignorant in their *own*; many have their *Evidences of Grace* to seek, where they should have their *Evidences of Grace* to shew. O Beloved, I beseech,

beſeech you with beſeechings, be more in ſearching of your own hearts more.

'Tis of greater concernment to know the ſtate of your hearts, than to know the ſtate of all your eſtates. A man may *profeſs* like a Saint, *pray* like a Saint, *ſpeak* like a Saint, *look* like a Saint, and yet not *be* a Saint. You cannot always tell what it is a Clock in a Man's Breaſt, by the Dial of his Countenance. The *humbleſt look* is ſometimes linked to the *proudeſt heart.*

Believers, for the *Lord's* ſake conſider well theſe three things.

1. What you were in the *ſtate of Nature.*
2. What you are in the *ſtate of Grace.*
3. What you ſhall be in the *ſtate of Glory.*

O! methinks you ſhould think of this, *what you were, what you are,* and *what you ſhall be. Converſion* beginneth in *Conſideration.*

Grace, as it makes our *Comforts* ſweeter, ſo it makes our *Crown* greater.

Beloved, for *God's* ſake, for your *Souls* ſake, acquaint your ſelves with your ſelves. The readieſt way to know whether or no you are in *Chriſt*, is to know whether or no *Chriſt* be in *you*, for the *fruit* is more viſible than the *root.* The *Tree of Righteouſneſs* is known by the *Fruits of Righteouſneſs*, Mat. 7.20. *The tree is known by its fruit*, ſaid our *Lord Jeſus Chriſt.* If you would know the *heart of your ſins*, you muſt then know the *ſin of your heart*; will you remember that, Chriſtians? For, *out of the heart*, ſaid our Lord, *proceedeth evil thoughts, murder, adultery, fornication,*

tion, and blaſphemy, Mat. 15. 19. Many have paſſed the *rocks of groſs ſin*, that have been caſt away upon the *ſands of ſelf-righteouſneſs*: if you be found in *your righteouſneſs*, you will be loſt in *your unrighteouſneſs*. He that hath no better *righteouſneſs* than what is of his own providing, ſhall meet with no bigger *happineſs* than what is of his own deſerving. That's the ninth.

10. Do *good in the world* with the *goods of the world*. 'Tis better to ſpend our time in *doing good*, than in *getting goods*: for the *goods* we get we muſt leave; but the *good* we do will never leave us, *Rev.* 14. *They ſhall reſt from their labours, and their works follow them*: The ambitious man ſhall leave all his *greatneſs behind him*, when the religious man ſhall carry all his *goodneſs with him*. Dives *his charity was very cold, and he found the flames of hell very hot*. There's not a *drop of Water* for ſuch *Dives's* in Hell, that have not a *crumb of Bread* for ſuch *Lazarus's* on Earth. *Dives* denied *Lazarus* a *crumb of Bread*, and therefore *Lazarus* muſt not bring him a *drop of Water*. He that will ſhew *no mercy*, ſhall have *no mercy* ſhewed him. Let *Charity* be *your Shop* to trade in, and *Eternity* ſhall be *your Bed* to reſt in. Be a *Father* to all in *Charity*, and a *Servant* to all in *Humility*; do *much good*, and make but *little noiſe*; every Grace that is *more exerciſed*, ſhall be *more glorified*; the *more good* ye do for *God*, the *more good* you ſhall receive from *God*. As the *Poor* cannot live without your mercy on earth, ſo with-

without God's mercy you ſhall not live in heaven; he that gives to the *poor Saints* for Chriſt's ſake, ſhall be rewarded by *Chriſt* for the Saints ſake, *Mat.* 25. 36, to 40. *I was naked, and ye cloathed me, ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungry, and fed thee? or thirſty, and gave thee drink? when ſaw we thee a ſtranger, and took thee in? or naked, and cloathed thee? or when ſaw we thee ſick or in priſon, and came unto thee? And the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.* The more you diſburſe for Chriſt on earth, the greater ſums of glory you ſhall receive from Chriſt in heaven.

The crop that is *ſown in mercy*, ſhall be *reapt in glory*. As we muſt lay out all in the *cauſe of God*, ſo we muſt lay down all in the *cauſe of God*; that which is caſt into Chriſt's Treaſure by the way, is not caſt away: Mercy is ſo good a ſervant, that it will never let its Maſter die a begger: tho' it makes your Pockets lighter, yet it will make your Crowns greater.

O that God ſhould give the *rich* ſo much, and O that the *rich* ſhould give the *poor* ſo little. Some ſay, that the *barreneſt ground* is neareſt to the *richeſt Mines*. 'Tis *too often* true in a ſpiritual ſence. How many *rich men*, tho' their Eſtates be like a fruitful Paradiſe, yet their Hearts are like a barren Wilderneſs. They have much of the earth in their hands, but nothing of hea-

heaven in their hearts. They be rich in goods, but not in goodness: I wonder that such Worldlings do not tremble at these sayings: Mat. 25. 41. *Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat: I was a thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye cloathed me not: sick, and in prison, and ye visited not me. Then shall they also answer him, saying, Lord, when saw we thee an hungred, a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.*

O that men should be so much mistaken with their riches, who must ere long be taken from their riches; as you brought none of your coin into the World with you, so you shall carry none of it out of the World with you. In the World you find it, & in the World you shall leave it; to whom you know not, it may be to 'em you would not. Did but some rich men know before their deaths how their Gold and Silver should be spent after death, they would wish't back again at the Mines from whence it came: O ye rich men, I say unto you, do good in the World, with the goods of the World; 'tis a greater honour to give like a Prince, than live like a Prince.

'Tis better to have a heart, and not where-

with

with, than to have wherewith, and not to have a heart. Give and it ſhall be given you; your *charity* ſhould ſeek the poor, before the poor ſeek your *charity*. He that ſheweth mercy when it may beſt be ſpared, ſhall receive mercy when it ſhall moſt be needed. That's the tenth.

11. Improve that time, which will be yours but for a time; time ere long ſhall be to you time no longer, *Rev.* 10. 6. *Opportunities are for eternity, but opportunities are not to eternity; Chriſtians remember that. That race is ſhort in which you run, but the price is great for which you run. As you have not a Leaſe of your lives, ſo you have not a Braſe for your lives.* Had we not need take heed how we ſhoot, that have but a ſingle arrow to direct to the mark? No time is ours but what is preſent, and this is as ſoon paſt, as preſent: Nature's womb often proves Nature's tomb.

Oh conſider, how much of your time is gone, and yet how little of your work is done. Shall your reſt ſteal away one half of your time, and your luſts the other? O what enemies are they to themſelves, that of all their days allow themſelves not one; your work is great, and your time is ſhort; you have a God to honor, a Chriſt to be believed in, and a ſoul to ſave; you have a race to run, and a crown to win, a hell to eſcape, and a heaven to make ſure: you have many ſtrong corruptions to weaken, and many weak graces to ſtrengthen; you have many temptations to withſtand, and many afflictions to bear; you have many mercies to improve, and many duties

duties to perform; therefore endeavour to improve your time. All the time that God allows us, is little enough to perform the task which he allots us. Therefore, dear *Christian*, redeem the time, *Eph.*5.16. *Redeem the time, because the days are evil.* If much of your time be past, let no more of your time be waste: how much the *longer our time* hath been, so much the *shorter our time* may be. Oh that every step your Souls take might be towards *Heaven*, and that you would make sure of *God* to day, because the next day you are not so sure of your selves. For the *Lord's* sake improve your time, for your souls sake redeem your time. The Lawyer will not *lose* his *Term*, the Waterman will not *lose* his *Tide*, the Tradesman will not *lose* his *Exchange-time*, the Husbandman will not *lose* his *Season*; and will you *lose* your *precious Season*? If you *lose your season*, you *lose your souls*. Know that there's but *one Heaven*, and miss of that, and where will you take up *your lodging* but in *Hell*? There is no sitting up under ground, for those that have lost their time above ground: the great hindrance of *well-living*, is the expectation of *long living*: Many think not of *living any better*, till they think not of *living any longer*. O how just is it that they should miss of heaven at the last? Now is the time *of Grace* to accept of you, and now is the time for you to accept *of Grace*; *To day, to day, to day*, saith *God* thrice in that *one Chapter*, Heb.3. *To day*, in the 7.*v*. *To day*, in the 13.*v*. *To day*, in the 15.*v*. Oh but sinners say,

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To morrow, to morrow, to morrow. Alas, Sirs, one *to day* is better than *to morrow*, this day is thy *living day*, to morrow may be thy *dying day*, and therefore for the *Lord's sake* put it not off. Now if ever, now for ever, now or never, up and be *doing*, left you be *utterly undone*. That's the 11th.

12. Learn humility from *Christ's* humility. *Learn of me, for I am meek and lowly in heart, and you shall find rest for your souls*, Mat. 11. 29.

Humility makes a man like an Angel, and for want of it, *Angels* were made *Devils*. Proud Sinners be fit Companions for none but Proud Devils. The most *lovely Professor* is the most *lowly Professor*; a *Believer* is like a Vessel at Sea, the more it *fills*, the more it *sinks*. None so humble upon *earth*, as those that live highest in *heaven*. Do but see how one of the best of Saints looks upon himself as one of the least of Saints. *Unto me, who am less than the least of all Saints*, said great *Paul*, Eph. 3. 8. The most holy men be always the most humble men. Where *Humility* is the *Corner-stone*, there *Piety* is the *Top-stone*. It is good to have *low thoughts* of our selves. The cloth of *Humility* should always be worn on the back of *Christianity*.

God Almighty hath *two Houses* in which he dwells, his *City-house*, and his *Country-house*; his *City-house* is the *Heaven of Heavens*, and his *Country-house* is the *humble and lowly Heart*, Isa. 57. 18. *I dwell in the high and holy place*, that is, in *Heaven*, God's *City-house*; *and with him that is of a contrite and humble spirit*, that's his *Country*.

try-house. Humility is a *Bethel* for God's dwelling, but Pride is a *Babel* of the Devil's building. If you do not keep pride out of your souls, and your souls out of pride, pride will keep your souls out of Heaven. I will not say a good man is never proud; but I will say, a proud man is never good: *God resisteth the proud,* Jam. 4. 6. *God resisteth the proud, but giveth grace to the humble.* The face of prosperity shines brighteſt thrô the mask of humanity. Of all garments, humility beſt becomes Christians, and moſt adorns their Profession. God would not endure that any man should think well of himself, but himself. A Christian should look with one eye upon grace to keep him thankful, and with the other eye upon vice to keep him mournful. When you begin to be proud of your gliſtering feathers, look down upon your black feet: *Rev.* 4. 10. The four and twenty Elders fell down before the Throne; and caſt down their Crowns before him that ſate upon the Throne. The only way of keeping our Crowns on our heads, is the caſting them at his feet.

Alas, Sirs, what are you proud of? are you proud of your riches, of your honours, of your relations, or beauties, or ſtrength, or life? Alas, alas, theſe are poor low things to glory in. When men glory in their pride, God ſtains the pride of their glory.

O go to the graves of thoſe that are gone before you, and there ſee, are not their bones ſcattered, their eyes waſted, their fleſh conſumed, their

their mouth corrupted? Where now be thoſe ruddy lips, lovely cheeks, fluent tongue, ſparkling eyes, comely noſe? are they not all gone as a dream? And where will you be ere long? And will you be proud of theſe things? An humble heart knoweth no fountain but God's grace, and an upright man knoweth no end but God's glory. That's the twelfth.

13. Be upright Chriſtians.

The Goſpel doth not onely require that we ſhould be excellent Chriſtians, but that we ſhould be diligent Chriſtians. The more *glorious* diſpenſations you live under, the more gracious converſations you ſhould have. *Spiritual* actions will make you look freſh in the eyes of *Spiritual* Chriſtians. The more you have of good in you, the more you ſhall have good with you. The clearer the Lamp of grace burns on earth, the brighter the Sun of glory ſhall ſhine in heaven. We live by dying to our ſelves, and die by living in our ſelves. Chriſtians ſhould be burning *Lamps*, as well as ſhining *Lamps*; ſhould he walk in darkneſs whoſe Father is light? Shall that tongue be found lying ſo conſtantly to men, that was found praying ſo earneſtly to God; or thoſe eyes be found gazing on ſinful objects, that were found reading of ſacred *Oracles*? Shall ſuch as have receiv'd *Chriſt's Preſs-money*, fight under *Satan's colours*? *Beloved*, either let your *works* be according to your *Profeſſion*, or elſe let your *Profeſſion* be according to your *works*. Never put on the fair fruit of *Profeſſion*, to do the foul works

of

of corruption; never put on Christ's livery to do Satan's drudgery: *Let every one that names the name of the Lord, depart from iniquity. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven,* Mat. 7. 21, 22. O that mens tongues ſhould be larger than their hands! *In words they profeſs him, but in works they deny him.* Many ſet a crown of glory on the head of Chriſt by a good profeſſion, but place a crown of thorns on the head of Chriſt by an evil converſation: *They fear the Lord, but ſerve their own gods,* 2 Kings 17. 33.

Alas, Beloved, what good will your *Profeſſion* do you, if you do not make good your *Profeſſion*? 'tis better never to ſhine, than not to be Gold. Either take Oil into your Lamps, or throw away your Lamps. The almoſt Chriſtian ſhall be but almoſt ſaved. Therefore, my Brethren, let me beſeech you be altogether Chriſtians; be right upright Chriſtians, be ſincere Chriſtians; be as godly as the godly. Holy *David* tells us, Pſ. 15. 2, 3, 4. *Who is the upright man? who is the right upright Chriſtian? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth from his heart, he ſhall dwell in thy tabernacle*; and ſo he goes on. If you will keep your ſelves unſpotted from the World, you muſt keep your ſelves unſpotted in the World.

O be not vain in a vain World: the looſe walkings of Chriſtians, are the reproaches of Chriſtians. Were *Abraham* now on Earth, who is in Hea-

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ven, how would the Father of the Faithful blush to see their actions, that stile themselves his Offspring? O there be some men who think themselves too good to go to Hell, and God thinks them too bad to go to Heaven: *Noah was a just man, and perfect in his generation*, Gen. 6. 9. He was not a Sinner amongst those that were Saints, but he was a Saint amongst those that were Sinners; he walked with God, when others walked in iniquity; he was a man so like to God, that there was no other man like to him.

The Primitive Christians were the best of Christians, they knew little, but did much; we know much, but do little. O, Sirs, if the service of God be bad, why do you set forth in it? if the service of God be good, why do you shrink back from it? Be altogether Christians, or else be no Christians. 'Tis good to profess, but 'tis better to practise, yea, of the two, practice without profession, is better than profession without practice. We must not be offended at the Professors of Religion, because all are not religious that make profession. Though there be many Professors that are not Believers, yet there are no Believers but are Professors. Christians, when you make a good profession, be sure you make your profession good. That's the thirteenth.

14. Let it be thy Art in Duty to give God thy heart in Duty: *My son, give me thy heart*, Prov. 23. 26. You see God calls for the heart: the heart is that field from which God expects the utmost plentiful crop of Glory. God bears

a greater reſpect to *your hearts* than he doth to *your works*. God *looks moſt* where man *looks leaſt*. If the heart be for *God*, then all is for *God*; our affections, our wills, our deſires, our deſigns, our time, our ſtrength, our tears, our alms, our prayers, our eſtates, our bodies, our ſouls, for the heart is the Fort-Royal that commands all the reſt, the eye, the ear, the hand, the tongue, the head, the foot, the heart commands all theſe. Now if *God* hath the heart, he hath all; if he hath not the heart, he hath none. The heart of obedience, is the obedience of the heart; as the Body is at the command of the Soul that rules it, ſo ſhould the Soul be at the command of God that gave it, 1 *Cor.* 6. *Ye are bought with a price*, ſays the Apoſtle, *therefore glorifie God in your bodies, and in your ſpirits*. He that is all in all in us, would have that which is all in all in us. The heart is the Preſence-chamber, where the King of Glory takes up his lodging. That which is moſt worthy in us ſhould be given to him that is moſt worthy of us. The Body is but the Cabinet, the Soul is the Jewel; the Body is but the Shell, the Soul is the Kernel. The Soul is the Breath of God, the Beauty of Man, the Wonder of Angels, and the Envy of Devils. The Devil knows if there be any *good Treaſure*, 'tis in our Hearts, and he would fain have the Key of this Cabinet, that he might rob us of our Jewel. The Devil would fain have the Key of the Heart. As we commit our *Eſtates* into the hand of men, ſo we ſhould our *Souls* into

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to the hands of God. But, alas, man hath no mind to give what God would have; *this people draw near to me with their mouths, and honour me with their lips, but their hearts are far from me,* Mat. 13. 8.

Alas, *too too often* we have our hearts to ſeek when we come to ſeek God. You may keep your duties to your ſelves, if you do not give your hearts to him. A duty that is heartleſs, is a duty that is fruitleſs. You can never give God the heart of your ſervice, if you do not give him your heart in your ſervice. The heart ſhould be the firſt that comes into duty, and the laſt that goes out of duty. *Good words* without the *heart*, are but *flattery*, and *good works* without the *heart*, are but *hypocriſie*. *Beloved*, for your *poor ſouls* ſake, let words and works go together, your tongues and hearts go together, your lips and lives go together, your prayers and practice go together. If your duties do not eat out the hearts of your ſins, your ſins will eat out the heart of your duties. A dram of matter is better than a floud of words. A heart without words is better than words without a heart. A little done with the heart, is better than a great deal done without the heart; nothing takes with the heart of God, but what is done with the hearts of men. He that regards the heart without any thing, regards not any thing without the heart. That's the fourteenth.

15. Be diligent in the means; but make not an Idol of the means. *Give all diligence to make your*

your calling and election ſure, 2 Pet. 1. 10. It is our preſent buſineſs, to make ſure our future bleſſedneſs. When Eſtates, and Honours, and Life, and Friends, and Pleaſures, cannot be made ſure, let this be made ſure, for you ſee by daily experience, they cannot be made ſure, 1 *Tim.* 6. 19. *Lay up for your ſelves a good foundation*; ſee what the *Apoſtle* ſaith, *Lay up for your ſelves a good foundation*: and why? that you may lay hold of eternal life. There is no landing at the ſhore of felicity, without ſailing in the bark of fidelity, *Phil.* 2. 12. *Work out your ſalvation with fear and trembling*; till you attain to firm ſalvation, you will never be free from great temptations, *Luke* 13. 24. *Strive to enter in at the ſtrait gate.* Who would not *ſtrive for glory* with the greateſt diligence, and *wait for glory?* Pray without ceaſing, 1 *Theſſ.* 4. 17. *Pray continually, though you be not continually at praying*; our daily bread calls for daily prayer. Every day begin the day and end the day with God, let Prayer be your firſt work and your laſt work every day: O Chriſtian! lock up thy heart with Prayer, and give God the key. Are you called by the *Name of Chriſt*, and will you not call upon the *Name of Chriſt?* take away ſpiritual breathings, and you take away ſpiritual living. We may pray alway, and yet be not always at prayer. Chriſtians can never want a praying time, if they do not want a praying frame. None can pray aright but thoſe that are *new creatures*, but all ought to pray, becauſe they

are creatures; a spiritual man may *pray* carnally, but a carnal man cannot *pray* spiritually; a Prayer fetch'd an Angel out of Heaven to fetch *Peter* out of Prison: they prayed heartily, and they sped happily. The gift of Prayer may have praise from Men, but 'tis the grace of Prayer that hath power with God. Prayer never did man rightly make it but God did quickly grant it. No Christian hath so little of Christ but he hath matter for praising, and no Christian hath so much of Christ but he hath matter of praying. Deny not God faith in prayer, and God will not deny a faithful prayer. But then in the second place, as you must be diligent in the means so make not an Idol of the means. Take up all duties in a point of performance; and lay them down in a point of dependance: what is Hearing without Christ, but like a Cabinet without a Jewel, or receiving without Christ, but an empty glass without a Cordial? Duty can never have *too much* of our diligence, nor *too little* of our confidence. A *Believer* doth not do *good works* to live, but he lives to do *good works*. It is a bad thing for us to be nothing in our selves and to be all in Christ, To *undertake all our duties*, and yet to *overlook all our duties*. The righteousness of Christ is to be magnified, but the righteousness of Christians is not to be mentioned; *When you have done all, then say we are unprofitable persons*, Luk. 17.10. We own the *life of our Souls* to the *death of our Saviour*. Duties they are not destroyed by Christ, but

they must be denyed for Christ; We have as much need of the spirit to bring up our graces, as we have need of the spirit to bring forth our graces. The clock of our hearts will stand still unless he oyl the wheels. *Rejoyce in Jesus Christ and have no confidence in the flesh.* Good works are so indigent, as none can be saved by them, and yet they are so excellent, as none can be saved without them. Duties, if Christ breathe not in them, a Christian grows not under them, we must live in obedience. Many live more upon their customs than they do upon Christ; more upon the prayers they make to God, than upon the God to whom they make their prayers: Duties they are but dry pipes in themselves, tho never so curiously cut out, till Christ fills them.

16. Take nothing upon trust, but all upon trial. Tho all Gold glisters, yet all that glisters is not Gold; all is not true that goes for truth; 1 John 4. 1. *Try the spirits, believe not every spirit*; Mark, Sirs, you must not believe every spirit, *but try the spirits whether they be of God or no.* 1 Thes. 5. 21. *Prove all things, hold fast that which is good.* Prove all things, that is, try all things by the Scripture. Many hold fast before they try, but we must try before we hold fast. Alas, there are many in the World that are like Infants, who swallow down all that the Nurse puts into the poor Babes mouth; truly so is it with many men and women, whatever men say, down it goes; they will not take so much pains as to try the sayings of men by the sayings of God: O, say

they, the men we hear, be honeſt men, able men, learned men. But would not you tell mony after them? would not you weigh Gold after them? I ſuppoſe you would, and will you take Doctrines upon truſt without tryal? Who will buy a Jewel in a caſe, but a fool? Remember, *Chriſtians*, that the Whore's Cup is gold without, but poiſon within: Rev. 17. 4. *She had a golden cup in her hand, full of abominations and filthineſs.* The cup is of Gold, but the Portion is of the rankeſt Poiſon. The learned men be grown ſo wiſe, that they have almoſt made all the World fools; 2 Pet. 2. 11. *As there were falſe Prophets among the people, ſo there muſt be falſe teachers alſo among you.* And oh that there were not too many falſe Teachers in theſe days: to counterfeit the Coin of Heaven, is Treaſon againſt the King of Heaven; and if this Treaſon deſerved hanging, I know who would be hanged next. I have often thought upon *Chryſoſtom*'s ſaying, preaching before a company of Miniſters, *I profeſs*, ſaid he, *I do not know whether any Clergymen be ſaved or no.* You will ſay this is a ſtrange ſaying of a Miniſter to a company of Miniſters, their Calling is ſo weighty, their Temptations ſo many, and their Lives ſo bad, they ſpake like Angels of Light, but they act like Angels of Darkneſs. O how deſirous are men to draw the faireſt gloves upon the fouleſt hands? Men are better known by what they do, than by what they ſay, for they ſay and do not. Therefore, Beloved, believe not their flattering words nor

fair

fair ſpeeches, whereby they deceive the hearts of the poor ignorant people, *Rev.* 17. 8. Mark the Apoſtle, *By good words and fair ſpeeches,* ſays he, *they deceive the hearts of the ſimple.* God may reject thoſe as copper, who men do adore as ſilver: it's ill dreſſing our ſelves for another World by the Looking-glaſs of this World. The Scriptures do not only preſent us with what God will do for man, but alſo what man muſt do for God. What's the reaſon that there's ſo many ſcribling Profeſſors in the World, but becauſe they write after ſuch imperfect Copies. The generality of perſons, they'll rather walk in the way that they muſt go, than in the way that they beſt go. Great mens vices are more imitated than poor mens graces; but know, they who follow others in ſuffering. We muſt not walk in the way that hath been gone, but in the way that muſt be gone: *Be followers of me,* ſaid *Paul,* 1 Cor. 11. 1. *as I am of Chriſt.* Where he follows Chriſt, we muſt follow him, but if *Paul* forſake Chriſt, we muſt forſake *Paul.* If we will not have the World to be our leaders, we ſhall be ſure to have them to be our troublers; if they cannot ſeduce us into any evil way, they will oppoſe us in a good one; if they cannot ſcorch us with their fire, they will black us with their ſmoak, ſpeaking evil of you, becauſe you run not the ſame exceſs of riot; becauſe they will not do evil with them, therefore they will ſay evil of them. But, Sirs, whatever you do, follow thoſe that follow Chriſt. O that they ſhould ſpeak ſo much

of God to others, and act so little for God themselves. Now, Beloved, I beseech you, that you would take nothing upon trust, but all upon trial, try their ways, try their Doctrines, try their sayings, try their worship by the word of truth. And if it be according to truth, and agreeable to truth, and bottom'd on truth, then believe it, then receive it; if not, reject it, and tread it down as dirt under your feet, let it be who it will that brings it; nay, if it be an Angel from Heaven come and preach any other Doctrines than the written Word declares, let him be accurſed, we ought not to receive it: Gal. 1. 8. *If an angel from heaven*, saith he, *bring any other doctrine than what you have received, let him be accursed.* And therefore, once more let me beseech you, for the Lord's sake, take nothing upon trust, but all upon trial: 'tis a vain thing to say 'tis day, when there is nothing but darkness in the sky. That's the sixteenth.

17. Take those reproofs best, which you need most. Be not angry with them who tell you the truth, nor with the truth that is told you: Gal. 4. 16. *Am I therefore become your enemy, because I tell you the truth.* He can be no true friend to thee, that is a friend to thy sins, and thou canst be not a friend to thy self, if thou art an enemy to him that tells thee of thy sins. Wilt thou like him the worse, that would have thee to be better? Ps. 141. 5. *Let the righteous smite me, and it shall be kindness; and let him reprove me, it shall be an excellent oyl.* You see here the good man is not angry

angry with reproofs, but takes it as a kindness; it shall be a kindness, and as an excellent oyl. But the Serpent, the more he is stirred, the more he gathers up his poyson to spit at you. If *Amos* declare the Word of the Lord, the Land is not able to bear his words, *Amos* 7. 10. If *John the Baptist* endeavoured to take away the life of *Herod*'s sins, *Herod* will take away the life of *John the Baptist*, *Mat.* 28. 9, 10. *John* was beheaded. If the Prophet go about to *imprison* the Kings sons, he himself shall be *imprisoned*, 2 *Chron.* 16. 2. 10. The King was wrath with the Prophet, and he put him into prison. *Jerusalem* will stone the Prophet so long, till she hath not one stone left upon another. Oh that men should be so cruel to those that intend their cure. Wicked men cannot endure *reproof*. You give the Physician leave to tell you of any Disease that is in your Bodies, you give your Lawyer leave to shew you any flaw that is in your estates, you give your Horse-keepers leave to tell you the surfeit of your Horse; and what must we only flatter with you, and dissemble with you, and cry, *Peace, peace*, till your souls drop into *hell*? Oh we cannot, we will not, we must not; speak all the words that I have commanded thee, be not dismayed at their faces, lest I destroy thee before their faces, *Jer.* 1. 17. Speak to their faces, lest I destroy thee before their faces, that is the sence of the words. Charge them that be rich in the world, that they be not high-minded, 1 *Tim.* 6.

Great men, as well as *poor*, must be admonished

ſhed; tho' they be greater than the Miniſters in the world, yet they are not greater than he that ſent the Miniſters into this world. But, my Brethren, there is a great deal of diſcretion to be uſed in reproving. Many check paſſion, but with paſſion, and anger with anger, and this is to lay one Devil, and raiſe another: *reproofs* ſhould not be with paſſion, but compaſſion, not with jeering, but with grieving, not with laughing, but with weeping. *I have told you often, and now I tell you weeping*, Phil. 3. 18. The Apoſtle could not make mention of them with dry eyes. His eyes were wet, becauſe their eyes were dry. 'Tis the part of a *good man* to reprove, though his reproof be not taken in good part. 'Tis better to loſe the ſmiles of men, than it is to loſe the ſouls of men. The Magiſtrates they *look* to your *peace*, the Lawyers they *look* to your *eſtates*, the Phyſicians *look* to your *bodies*, and the Miniſters to your *ſouls*. Miniſters muſt draw the *ſword of reproof* againſt the ſins of men, and ſtrike at them, and thruſt at them. *Have no fellowſhip with the unfruitful works of darkneſs, but reprove them rather*, Eph. 5. 11. Rather reprove them. We muſt not ſuffer wicked men to walk in the Devil's works without reproof, we muſt reprove you wiſely, ſincerely, ſharply; and when you amend your lives, we ſhall amend our language. That's the ſeventeenth.

18. Labour more for inward purity, than for outward felicity.

Joh. 6. 27. *Labour not for the meat that periſheth*

eth, but for the meat which endureth to everlasting life. That man is a labouring Bee for earthly prosperity, will be but an idle Drone for heavenly felicity. Gold in your bags may make you greater, but 'tis Grace in your hearts that will make you better. He is a rich man that lives upon his wealth, but he is a righteous man that lives upon his faith. A heavenly conversation is better than an earthly possession. It is a great mercy to have a portion in the World, but to have the World for a portion, is a great misery. Our affections were made for the things that are above us, and not for things that are without us: Col. 3. 1, 2. *If you be risen with Christ,* Pray mark what then, *seek the things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth.* The things of this life have not the promise of godliness, but godliness hath the promise of the things of this life: Inward piety is the best friend to outward felicity, thô outward felicity be many times the worst enemy to outward piety: the ways of iniquity are the ways of beggery. Do you make heaven your throne to serve it, and God will make the earth your footstool to serve you; inward purity is the ready road to outward plenty: 1 Tim. 4. 8. *Godliness hath the promise of that life that now is, and of that which is to come.* O what an excellent Jewel is Godliness! and who would not part with all for Godliness? and who would not account all other things but dung and dirt to God-

godliness? But alas, some men are so in love with their golden bags, that they will ride post to Hell, if they be paid well for their pains! They look upon gain as the highest godliness, and not upon godliness as the highest gain; they mind the World that is come so much, as if it would never have an ending; and the World to come so little, as if it would never have a beginning: Any good will serve the turn of those who know not the chief good. The things of the World are all the happiness of the men of the World: John 21. 15. *What is the Almighty, that we should serve him, or what profit shall we have if we pray unto him?* O what wretched Worldlings were here! O what pains do men take to cover their flesh from nakedness, when the spirits are not cloathed with the robes of righteousness! They are diligent about what is temporal, but negligent about what is spiritual: They are careful about dying vanities, but loathful about durable excellencies: They feast their bodies, but starve their souls: They lay up treasures on earth, but none in heaven. O why do you spend your money, I say, why? O Beloved! do you spend your money for that which is not Bread? and why do you labour for that which satisfies not? read the Text, *Isa.* 55. 2. Riches have made many good men worse, but they never made any bad men better. Usually the poorest on earth are the richest in heaven. If riches should free men from hell, O then how few rich men would be damned? He that knocks at the creatures door, will

will find but an *empty house* kept there. O Beloved! What is darkneſs to light? What is gold to grace? What is earth to heaven? that you thus neglect the great things; and buſie your ſelves about toys and trifles, when you have a *Crown to look after*, a *Heaven to look after*, a *Kingdom to look after*? I beſeech you, Beloved, labour more for inward holineſs, than for outward happineſs; more for the ſeed of grace, than for the bag of gold; more for the inward piety, than for outward plenty; more for an heavenly converſation, than for an earthly poſſeſſion, the earth is for Saints paſſage, but heaven is for a Saints portion. O Believer, Believer! while thou liveſt thou wilt find godlineſs gainful; and when thou dieſt thou wilt find godlineſs needful. That's the eighteenth.

19. Live in love, and live in truth, 1 John 3. 18. *My little Children, let us not love in word, neither in tongue, but in deed, and in truth*: That love is love in deed and in truth. Let your love, Chriſtians, be ſincere, and not ſelfiſh. *Gal.* 5. 14. *Love thy Neighbour as thy ſelf*: How doſt thou love thy ſelf, how dearly doſt thou love thy ſelf? Why ſo you muſt love your Neighbour, *Love thy Neighbour as thy ſelf*, he that is not wanting in this duty. 'Tis called an *old Commandment*, and a *new Commandment*. 1 *John* 2. 7, 8. Love is there called an *old Commandment*, and a *new*. 'Tis as *old* as the *Law of Moſes*, and yet as *new* as the *Goſpel of Jeſus Chriſt*. A Carnal man may love his friend, but 'tis a Chriſtian man

that

that loves his enemy. He that loved us when we were enemies, commands us to love our enemies, *Mat.* 4. 34. *Love your enemies*, ſaid our Lord, *bleſs them that curſe you, do good to them that hate you, pray for them which deſpightfully uſe you, and perſecute you.* A Chriſtian ſhould wiſh well to them who wiſh well to him. O Believers! let me beſeech you, let me beg of you, for your precious ſouls ſake, to live in love, and to love in truth, ye are all Fellow-labourers, Fellow-members, Fellow-citizens, Fellow travellers, Fellow-ſufferers, Fellow-heirs, Fellow-ſervants, and will you not love one another? Remember Chriſtians, he that would not be his Brother's keeper, would be his Brother's butcher, *Gen.* 4. 8. We have all the ſame Father, God the ſame Head, Chriſt the ſame Guide, the Spirit the ſame Attenders, the Angels the ſame Grace, Faith the ſame Title, Son the ſame Cloathing, Chriſt Righteouſneſs, the ſame Glory, Heaven: *and ſhall not we be dear to one another?* He that loves himſelf, will not hate his Brother, for while thou art out of charity with thy Brother, God is out of charity with thee, and thou loſeſt more for want of God's love, than thy Brother loſes for want of thy love. *Heb.* 13. 1. *Let thy brotherly love continue.* Doſt thou love the perſon of *Chriſt*, and hate the picture of *Chriſt*? O Sirs! I remember the God of love hath commanded us to love one another. Beloved, 'tis a ſad thing, and truly ſo ſad, as that it may make our very hearts to bleed within us, to think that the Lambs little party, *Rev.* 14. 1, 2. who are

in

in ſtrength the weakeſt, in riches the pooreſt, in number the feweſt, and ſhall they be in love the coldeſt, in judgment the moſt divided? Is not this ſad now, that the little ones of Jeſus Chriſt, that the lambs of Chriſt ſhould love one another no more? O *Chriſtians*, either lay your malice aſide, or elſe God will lay you aſide, as he hath done to many of us in his day, to our ſorrow. While you are with God he's with you, and if you ſeek him, he will be found of you, but if you forſake him, he will forſake you: Never was man forſaken of God, till God was forſaken of man; he ſticks cloſe to us, while we ſtick cloſe to him; but if we forſake him, he will forſake us. He that will be angry and ſin not, muſt not be angry but with ſin. Therefore, dear Chriſtians, let me beſeech you to love one another: O that I could but ſpeak out how much I deſire the love of one another! O it would be a happy day, when all the People of God are knit together in Love, Union and Affection. O Sirs! if God had deſired or commanded ſome great thing of us, ſome burthenſome thing of us, it might have been excuſed; but, alas! it is no more but to love our Brethren: and ſhall we deny this? But you may ſay, How ſhould Believers love one another? I anſwer,

1. You ſhould highly eſteem one another, as Pearls in compariſon of other men: So doth God call his People his Treaſure, his Glory, his Portion; when he calls wicked men Dogs, Vipers, Swine, Briars and Thorns. You ſhould be very high in one anothers Affection.

2. You

2. You should delight in the company of *one another*, in the society of *each other*. God delights in the *society of Saints*, so should you.

3. You should be ready *to help one another*, and *to do good one to another*, and *communicate one to another*. Remember the words of our Lord, who said, *'Tis more blessed to give, than to receive.*

4. Admonish *one another*, exhort and provoke *one another* to love and to do *good works*.

5. Sympathize *one with another*, fellow-members should be fellow-feelers, so did *Moses* and *Jeremiah*, and old *Eli*; his heart was broken before his neck was broken. Dear Christians, let me beseech you, let me beg of you *to love one another*. He calls *to love* who is love it self. That's the nineteenth.

20. Set out for God at our beginning, and hold out with God until our ending.

As there are none *too old* for Eternity, so there are none *too young* for Mortality, *Remember thy Creator now in the days of thy youth*, Ec. 12. 1. We are born to serve God; and better we had never been born, than not to serve him. Man is beholding to God for what he hath, and God is not beholding to man for what he doth. 'Tis a greater glory to us that we serve God, than 'tis to God that we serve him. 'Tis not he that is made happy by us, but we are made happy by him. He needs not such *Servants* as we are on earth, but we need such a *Master* as he is in Heaven. He will be everlastingly blessed without us, but we shall be everlastingly cursed without him, of him, and through him, and to

him

him are all things, to whom be glory for ever, Amen, Rom. 11. 36. It is sad, my Beloved, 'tis sad, that we should live so long in the World, and do so little good; or that we should live so little in the World, and do so much evil. O you must not think to dance with the Devil all day, and sup with Christ at night; or to go from *Dalila*'s lap to *Abraham*'s bosom. If salvation were easie to come by, it would be slightly set by. There is no obtaining of what is promised, but by fulfilling what is commanded. The neglecting of the Race of Holiness, will be the obstructing the Prize of Happiness: *Follow peace with all men, and holiness, without which none shall see God*, Heb. 12. 13. Beloved, there are many young people in the World, who are very wicked in the World, they walk in darkness, and do the work of darkness; they are young in years, but old in sin; they are very vain in a vain World, they sin with delight, and make sin their delight: I beseech you look in *Eccles.* 11. 9. *Rejoyce, O young man in thy youth, and let thy heart cheer thee, and walk in the ways of thine own heart.* O this is brave indeed! if it would always last; but after the flash of Lightning, comes the clap of Thundring; mark what follows, *But now for all these things, God will bring thee to judgment.* Do but you see here, Sirs! O were it not for this *But*, how brave were it for wicked men? *But know for all these things, God will bring thee to judgment:* For all thy wantonness, for all thy pride, for all thy profaneness and prodigality, thou shalt be brought

brought to judgment. After all your preſent receiving, you muſt be brought to your future reckoning. O therefore let nothing be done in this World, which cannot be anſwered in another World. Let me beſeech you, who are young men, and young women, *To remember your Creator in the days of your youth.* To ſerve God, to love God, to honour God, to obey God in your youthful days. The flower of life is of Chriſt's ſetting, and ſhall it be of the Devil's plucking? Will you hang the moſt ſparkling Jewel of your younger years in the Devil's ear? O it is hard caſting off the Devils yoak, when we have worn them long upon our necks. O young People, if you be ſick of the *Will not*, old Age will die of the *Cannot*. If God's to day will be too ſoon for thy repentance, thy to morrow will be too late for his acceptance. You can never come too ſoon to God, nor ſtay too long with God. He ſhall be happy in the end, who is holy to the end: *Be thou faithful to death, and I will give thee a crown of life*, Rev. 2. 2. O hold on, and hold out to the end. He that draws back from Profeſſion ſhall be kept back from Salvation. He that departs in the faith ſhall be ſaved, but he that departs from the faith ſhall be damned: *If any man draw back, my ſoul ſhall have no pleaſure in him*, Heb. 10. 30. *Be ſtedfaſt, unremoveable, always abounding in the work of the Lord, ſeeing you know your labour is not in vain in the Lord*, 1 Cor. 15. 58. So I ſay to you all, Young and Old People, *Be ſtedfaſt, unmoveable, always abound-*

abounding in the work of the Lord. If he gives that grace due to us, ſhall we deny that glory that is due to him? If he makes our Natures gracious, we ſhould make his Name glorious. O be ſtill with God, ſo was *David*, Pſal. 139. 11. *When I awake, I am ſtill with thee. David* was leaſt alone when he was moſt alone. There cannot be a better thing for us, than for us to be with God. That is the laſt.

FINIS.

A Cabinet of JEWELS: OR, A Glimps of *SION's GLORY.*

Written by William Dyer, *late Preacher of the Goſpel at* Cheſham *and* Chouldsbury *in the County of* Bucks.

Firſt, Loath Sin, and leave Sin.

HE *that covereth his ſins ſhall not proſper; but whoſoever confeſſeth, and forſaketh them, ſhall have mercy,* Prov. 28. 13. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins and cleanſe us from all unrighteouſneſs,* 1 *John* 1. 9. There muſt be falling out with our ſins, before there be a falling off from our ſins; there muſt be

be a loathing of sin in *our affections*, before there be a leaving of sin in *our conversations*. Oh is it not a thousand times better to part with sin, though never so sweet, than to part with God, and Christ, and Heaven? One of them you must do. One sin will damn a soul not out of Christ, but no sin can damn a soul in Christ; Sin is the evil of evils, it is worse than the Devil, for it is that that made the Devil to be a Devil. Oh the love of sin and the lack of grace will ruin and destroy your souls for ever; it is better not to be, than to be a sinner: better to be no people, than not to be the Lord's people. Oh therefore kill sin, that sin may not kill you. Mourn for sin, and flee from sin: Do not commit new sins, but repent of old sins: *Ezek.* 36. 31. *You shall loath your selves in your own sight for your iniquities.* O *poor soul*, hast thou not served the Flesh and the Devil long enough? What hast thou not enough of sin? is it so great to thee, or so profitable for thee? Oh what a place will you be shortly in of *joy* or of *torment*? Oh what a sight will you see in Heaven or Hell! Oh what thoughts will shortly fill your hearts with unspeakable delight or horrour! What work will you be employed in, to praise the Lord with Saints and Angels, or to cry out in fire unquenchable with Devils; Oh therefore die unto sin, confess it, mourn for it, and flee from it as from a Serpent, and though your sins are more than you can number, yet they are not more than God can pardon.

2. Put

2. Put off the old man, and put on the new man: *Lye not one to another, seeing you have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him*, Col. 3. 9, 10. *And that you put on the new man, which after God is created in righteousness and holiness*, Eph. 4. 24. *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature*, Gal. 6. 15. *As new born babes desire the sincere milk of the word, that ye may grow thereby*, 1 Pet. 2. *Therefore if any man be in Christ, he is a new creature: old things pass away, behold all things are become new*, 2 Cor. 5. 17. A new understanding, a will new, desires new love, new delight, new thought, new words, new company, & new conversation; he's not what he was before. Oh, dear Friends, be new creatures, that you may be glorious creatures. We can call nothing in Heaven ours, till Christ be ours; without regeneration there's no salvation: *Verily I say unto you, Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven*, John 3. 3. *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.* You have heard much of God, Christ and Heaven with your ears, but this will not bring you to Heaven, unless you have much of God, Christ and Heaven in your hearts. You may be able to say, I was once a slave, but now a son; once I was dead, but now I am alive; once I was in darkness, but now I am light in the Lord; once

I was a child of wrath, and heir of Hell, but now an heir of Heaven; once I was under the the ſpirit of bondage, but now I am under the ſpirit of adoption. A true Believer lives in the Lord, 1 *Theſſ.* 11. On the Lord, *Rom.* 1. 17. 20. 38. From the Lord, *Rom.* 14. 8. With the Lord, 2 *Cor.* 13. 4.

Make your peace with the Prince of peace, Iſa. 9. 6. Pſ. 2. 12. *Kiſs the Son leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: Bleſſed are all they that put their truſt in him.* O do not lift up your hand againſt the Son, but kiſs the Son.

Let his Will be your Rule, his Spirit your Guide, his Precepts your Practiſes, his Decrees your Delights, his choſen Ones your choiceſt Companions: Submit to his Goſpel and Government. O, Sirs, make your Peace with God. There is a fourfold Peace: 1. There is a Peace external; this Peace is with Men. 2. There is a Peace ſupernal; that is, Peace with God. 3. There is a Peace internal; that is, Peace with Conſcience.

4. There is a Peace eternal; and this Peace is in Heaven. Pſ. 37. 37. *Mark the perfect man, and behold the upright: for the end of that man is peace.* If you had peace with God, the World and the Devil cannot hurt you: *And upon the glory ſhall be a defence,* Iſa. 4. 5. Believers have God for their guide and guard, he that meddles with the Saints of God, aſſaults God himſelf; Zech. 2. 8. *He that toucheth you, toucheth the apple of mine eye.* He that

that lifts up his hand against them, lifts up his hand against God; thô they may have many enemies, yet they have one friend that hath more strength than all their enemies. A ragged Saint is dearer to God than a glittering Emperor that wants grace. Oh make your peace with the Prince of Peace! that in this life you may have assurance of eternal life, that eternal death may not be your portion in the other life.

4. Make Religion your main business, and not by-business: *Wherefore the rather, brethren, give diligence; make your calling and election sure: for if you do those things, ye shall never fall,* 2 Pet. 1. 10. *Work out your salvation with fear and trembling,* Phil. 2. 12. *But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you,* Mat. 6. 33. Oh why is the glory of this World so much regarded, but because the glory of Heaven is so little minded! Oh what is an Earthly Kingdom in comparison of the Heavenly Kingdom? The Angels themselves, thô they are glorious Spirits, yet they are ministring Spirits. Do not most men make light of God, and Christ, and the Spirit, and Heaven, and their precious Souls? *And he sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to*

his farm, and another to his merchandize, Matt. 22. 3, 4, 5. Wretched Worldlings make Religion a by-business; they will hear, read, and pray, when they have nothing else to do: O that such men did but know what everlasting Glory, and everlasting Torments are! would they then do as they do? O that they did but consider the worth of their Souls, and the want of a Saviour; the shortness of their time, and the greatness of their work! would they then neglect God and their own Souls as they do?

Q. Friends, let me beseech you to whom I write, to make Religion your main business; hearing, reading, praying, believing, and doing your main business. *Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed,* John 6. 27.

5. Do nothing in this World, but what you can answer in another World.

For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. *In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel,* Rom. 2. 16. *He hath appointed a day in which he shall judge the world in righteousness by that man whom he hath ordained,* Acts 17. 31. *For God shall bring every work to judgment, with every secret thing, whether it be good, or whether it be evil,* Eccl. 12.

14.

14. *Oh for the Lord's sake, my dear brethren let nothing be done by you in this world, but what may be answered in another world.*

Many men *do* that in *this world* which they cannot *answer* in *another world*: Now they condemn *God*, blaspheme *God*, rebel against *God*, go a whoring from *God*, and persecute the *beloved of God*; instead of protecting the Saints, imprison the Saints, and are more for crushing them than comforting them; instead of visiting them, villifie them, and instead of *affecting them, afflict them; and eat them up as they eat bread*, Ps. 4. And will not suffer them to worship the *true God* in spirit and in truth, but Mock them, *Heb.* 11. 36. Threaten them, *Act.* 4. 29. Accuse them, *Act.* 24. 5. Slander them, *Matth.* 5. 11. Curse them, *Matth.* 5. 24. Beat them, *Act.* 5. 40. Imprison them, *Act.* 4. 3. Plunder them, *Heb.* 10. 34. Banish them, *Heb.* 11. And Murder them, *Rom.* 8. 36. And this the *poor innocent* suffer, whilst *swearing, cursing, whoring, robbing, blaspheming, drunkenness* and *gluttony*, and all manner of debauchery, yea, *murder* it self walks unpunished in the streets, and only he that departs from evil makes himself a prey. What wonder then, if such as these *in a day hide themselves in dens and holes, and cry to the rocks and mountains to fall on them, and hide them from the face of him that sits on the Throne, and from the wrath of the Lamb?* Rev. 6. 15, 16. Oh what will persecutions of godliness do, when Jesus Christ shall appear in flaming fire, taking ven-

vengeance on them that know him not, and obey not his Gospel? 2 *Thess.* 1. 8. Will they not then be dumb and speechless, and have never a word to say for themselves, as that man that had not on his *wedding garment?* Matth. 22. 12. *But oh, Beloved! let that grace that hath appeared to all men, teach us to deny ungodliness and worldly lusts, that we may live soberly, righteously and godly in this present world,* Tit. 2. 11, 12. Follow the Lamb, resisting Satan, shunning Sin, and separating from the evil world.

6. Make the *Word of God* your Rule, and the *Spirit of God* our Guide.

To the Law and to the Testimony, if they speak not according to this Word, because there is no light in them, Isa. 8. 20. *We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts,* 2 Pet. 11. 19. *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness,* 2 Tim. 3. 16. *Howbeit, when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; he will shew you things to come,* John 16. 13. The Scripture is a Rule before us to *shew us where we must go:* the Spirit is a Word behind us, to enable us to go according to the Direction of that Word: The Word of God is a compass, by which we are to direct our Course; the Spirit is the great Pilot, that steers

us in his courſe. We have no eyes to ſee the Word, till the Spirit enlighten them; we have no ears to hear the Word, till the Spirit open them; we have no hearts to obey the Word, till the Spirit bow and encline them. By the Word of God we know the mind of the Spirit, and by the efficacy of the Spirit, we feel the efficacy of the Word. The Word of God ſhews us the way, and the Spirit of God leads us the way which the Word points out. The Spirit of God is ready to expound the Word of God, and to make it plain to our underſtanding. The *Holy Ghoſt* is the Churches Interpreter; he gives the Scripture. The Word is God's Counſeller, to diſcover the path in which we are to walk; the Spirit is the Counſel of God, that teacheth us how to walk in that path. The Word is a Cryſtal-glaſs, which ſhews us our duty; the Spirit gives us ſight to ſee our duty: If God had not put his Spirit into our hearts, as well as his Word in our mouths, we ſhould never have arriv'd at the haven of peace. *Auſtin* calls the Scriptures as it were the Epiſtle of God to the Creatures, by which we underſtand the very heart of God. *God Almighty* hath in the ſacred Scriptures as it were unbowelled himſelf, and unfolded all his Counſel to the Creatures, as far as it is neceſſary to be known, for their direction and guidance to everlaſting life.

There be many that walk by falſe Rules.

1. Some by Opinions. 2. Some by Cuſtoms. 3. Some by Providence. 4. Some by Conſcience. 5. Some by their own Reaſon. 6. Some by

Mens Examples. 7. Some by their *Lusts*.

But O, my dear Friends, let me beseech you to walk by none of these false Rules, but keep close to *Word* and *Spirit of God*.

7. Be faithful and fruitful. *Therefore, my beloved Brethren, be ye stedfast and unmoveable, always abounding in the work of the Lord, forasmuch as you know your labour is not in vain*, 1 Cor. 15. 58. Every one that beareth not *good Fruit* is hewen down, and cast into the fire. Christians must be fruitful, and not slothful: See that you bring forth *good fruit*, and *much fruit*.

1. *Sincerity*; which is not a single grace, but the soul of all graces. *Behold, thou desirest truth in the inward parts*, Psal. 51. 6.

2. *Humility*; A grace most prevailing with God for the obtaining of all graces. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest in your souls.*

3. *Prudence*; The *patient Christian* is the best for waiting, but the *prudent Christian* is the best for working. *Be wise as Serpents, and harmless as Doves*, Mat. 10. 16. We must have innocency with our wisdom, else our wisdom is but craftiness; and we must have wisdom with our innocence, or else our innocency is but weakness: we must have the harmlesness of the Dove, that we may not wrong others; and we must have the prudence of the Serpent, that others may not abuse and circumvent us; not to wrong the truth by silence, there is the innocency of the Dove; *and not to betray your selves by rashness, here is the wisdom of the Serpent.* 4. Pa-

4. Patience: *Here is the patience of the Saints*, Rev.13.10. Rev.14.12. The way to bring the World under, is for us to be patient under them.

5. Self-denial: *If any man will come after me, let him deny himself, and take up his cross and follow me*, Mat.16.28. Be faithful in your promises, and in your purposes; be faithful to the ways of God, and cause of God: Oh do not begin with the Lamb, and end with the Beast. But *be thou faithful unto death, and I will give you a crown of life*, Rev.2.10. Keep your lights burning, your lamps shining, your loins girded, your consciences weakned, your garments unstained, and your spiritual armour constantly on, and closely girt.

8. Have a care of reporting, and believing the World's reports of the People of God.

Those that have a good conscience, have not always a good Name. The people of God in this life are called by the wicked Troublers, Seditious, Rebellious, and what not? An old device of that old Serpent, to perswade the Troublers of *Israel*, upon *Elijah*, the Chariot of *Israel*, 1 Kin.18.17. 2 Kin.2.12. *Jeremiah* for speaking against their sins and wickedness, and denouncing God's judments against em, is judged worthy of death, *Jer.*26.8,9. So *Jer.*38.4. The wicked Nobles petition the King to murder him, under the pretence that he sought not the good of the people, but the hurt. So *Amos* for speaking against the Ambitions of the King's Court, is charg'd with Treason against

the King's person, *Amos* 7. 10. 13. So *Paul* and *Silas*, for preaching up the Kingly power of Jesus Christ, are accused by the envious *Jews*, and rude multitude, for turning the World upside-down, and breaking the Decrees of *Cæsar*: yea, Christ himself had this laid to his charge, Mark what the *Jews* say of him, *And they began to accuse him, saying, We found this fellow perverting the nations, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a king*, Luke 2. 32. Mat. 17. 18. And for this have the Servants of God in all Ages been accused and persecuted, killed and stoned, *Mat.* 27. 37. *Act.* 7. 52. Now if they did so to the green Tree, no wonder if they do it to the dry: If the Lord and Master was called an Enemy to *Cæsar*, no wonder if those of his Houshold be called so; our integrity will not secure us from infamy; the choicest of Professors have had black marks in the World's Calender. It's usual for those who live in treason and rebellion against the King of heaven, to slander his Servants with treason and rebellion against the Kings of the earth.

But, my dear Brethren, take heed of this, for as the death of the Saints is precious, so the names of the Saints are precious in God's Account. The World will father a hundred lies upon the Lord's People: *Men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake*, Mat. 5. 11. 2 Tim. 2. 9. Wicked men hate them that God loves most, but God will roul away the reproaches of his People, he

he will cauſe their innocency and righteouſneſs to break forth as the Sun at Noon-day, and their names ſhall be in everlaſting remembrance: Yea, at the great day God will clear their innocency before men and angels, and all the World.

9. Keep in with God, now men are out with you. *But it is good for me to draw near to God. I have put my truſt in the Lord God, that I may declare all thy works*, Pſ. 23. 28. *He that dwelleth under the ſhadow of the moſt high, no plague ſhall come nigh him. He will give his angels charge over thee*, Pſ. 9. 1, 10. *Though the fig-tree ſhould not bloſſom, and there be no fruit in the vine, though the labour of the olive ſhould fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and the herd from the ſtall; yet I will rejoyce in the Lord: I will triumph in the God of my ſalvation*, Heb. 3. 18. *The name of the Lord is a ſtrong tower, and the righteous runneth into it, and are ſafe.* Jam. 4. 8. *Draw near to God, and he will draw near to you.* This is a great comfort to the People of God, tho' they be as Lillies among Thorns, and as Sheep among Wolves, they have a God to go to: *Come, my people, enter into thy chambers, and ſhut thy doors about thee: hide thy ſelf as it were for a little moment, until the indignation be overpaſt*, Iſ. 26. 20. Let the World frown, and friends forſake you, God can ſweeten all your enjoyments: Keep in God's way, and you will be ſure of God's protection; do you keep God's precepts, and God will keep your perſon; do what God commands, and avoid

what God forbids, and then you need not fear what men can do to you. If you would have God to take care of you, you must cast your care upon God, wait on him, and walk with him, obey his precepts, and believe his promises.

O, Beloved, let wicked men fall out with us as much as they will, if we keep in with God. Therefore, my Beloved, above all things get communion with God, and keep communion with God; communion with God will yield you two heavens, a heaven upon earth, and a heaven after death: All Saints shall enjoy a heaven when they leave the earth, some Saints enjoy a heaven whilst they are on earth. He enjoys nothing that wants communion with God.

10. Live above the love of life, and the fear of death: *For whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it*, Mat. 16.25. *If any man come unto me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple*, Luke 14.16. He that loves Christ more than his life, will be sure to save and to keep both. He that goes out of God's way to avoid danger, shall certainly meet with danger: *Ye are not your own, for ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's*, 1 Cor. 9. 19, 20.

My dear Friends, let us live above suffering and fears, though we cannot live without suffering, in the World you have tribulation: *But be of good cheer, I have overcome the world.* I have

overcome the world in you, *John* 16. 33. He that loves *Christ* above his life, will let life go rather than *Christ*.

Consider, my Beloved, *Christ*, and the Cloud of *Witnesses and Martyrs* that are gone before and passed over and through all *those floods*, and safely arrived *to shore*, and are now in Heaven with *God* and *Christ* and *holy Angels*, where there is fulness of Joy and Pleasures for evermore. *Thou wilt shew me the path of Life. In thy presence is fulness of Joy, and at thy right hand there are pleasures for evermore*, Ps. 16. 11. Oh the Joy that they enjoy! Oh the Rivers of Consolation that flow from God! *Therefore are they before the Throne of God, and serve him day and night in his Temple; and he that sitteth on the Throne shall dwell amongst them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat, for the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them into living fountains of water, and God shall wipe away all tears from their eyes*, Rev. 7. 15, 16, 17. Who are they that have all this *honour, glory, joy*, and *blessedness* in Heaven? For this, *v.* 14. *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* The sweetness of the Crown which Believers shall receive, will make them amends for the bitterness of the Cross they carried.

11. Desire better hearts more than better times. O *Jerusalem, wash thine heart from wickedness*,

neſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee, Jer. 4. 14. *For out of the heart proceed evil thoughts, murthers, adulteries, fornications, theſts, falſe witneſſes, blaſphemies,* Mat. 15. 19. *The heart is deceitful above all things and deſperately wicked, who can know it?* Jer. 17. 9. Oh Beloved, inſtead of reforming, we are complaining of wicked men, more than of wickedneſs; of their cruelty, more than our apoſtacy; of their injuries againſt us, more than our injuries againſt God: We *pore too much* upon ſecond Cauſes, or complain of Inſtruments, not of our ſelves. We have been a long time in ſinning, and we had need be a long time in repenting: the times had not been ſo bad, had we not been ſo bad; and the times would ſoon be better, if we were but better. Alas, Beloved, we have ſinned ſuch ſins as unrighteous men could not ſin, againſt the cleareſt Light, and the deareſt Love: the better God hath been to us, the worſe we have been to him; he hath loaded us with his Mercies, and we have wearied him with our Sins: Oh let us blame our ſelves more, and the times leſs: let us turn unto the Lord, that he may turn to us in love and mercy: let our hearts go out to him, that his heart may come unto us; Oh beg and cry for better hearts, for ſincere hearts; for that is it Gods looks at, and calls for, *Prov.* 23. 26. *My Son, give me thy heart.* Our hearts are always out of tune to ſerve God, but never out of tune to ſerve ſin: or if we had never ſo good times, and not good hearts,

hearts it would rather hurt us than bleſs us.

12. Grow downward in humility, and inward in ſincerity: *Unto me who am leſs than the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt*, Ep. 3. 8. *And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted*, Matthew 23. 12. *Put on therefore (as the elect of God, holy and beloved) bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering*, Col. 3. 10. *Be cloathed with humility; for God reſiſteth the proud, and giveth grace to the humble; humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time*, 1 Pet. 5. 5, 6. Bring up your will to God, that God may bring down his will to you. Below in your own eyes, keep a low eſteem of your ſelves, abhor pride, and fly from't; be inwardly ſincere, as well as outwardly humble; do not look heaven-ward by your profeſſion, and hell-ward by your converſation: He that lives in ſin is dead in ſin, *Eph.* 2. 1. *Grace be with all them that love our Lord Jeſus Chriſt in ſincerity*, Eph. 6. 24. Let your hearts be upright with God, and walk as thoſe that have God for their portion; knowing here are many eyes upon you; the eye of God, the eye of Chriſt, the eye of Angels, the eye of Saints, the eye of the World, and the Devil eyes you too; therefore walk wiſely and ſincerely: be like the KING's Daughter, all glorious within; *Pſ.* 45. 3. *She is all glorious within*: Though within is

not all her glory; her cloathing is of wrought Gold: Do not think your selves good because others think so. Alas, the best mens confidences of us, are poor Evidences for Heaven: the best testimony is that within us, and above us. See therefore that ye grow in grace, and delight in holiness, bring forth much fruit, live still as before the Living God: take heed of Hypocrisie and Apostasie; make it your daily business to walk with God; be much in the exercise of humility; humility will exceedingly adorn your profession: Do not place Religion in a few good words, when the substance is neglected, but live as you would die; live to day as if you were to die to morrow.

13. Do good to those that be good: *He hath shewn thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Mic. 6. 8. *That they do good, that they be rich in good works, ready to distribute, willing to communicate,* 1 Tim. 6. 18. *But to do good, and communicate forget not; for with such sacrifices God is well pleased,* Heb. 13. 16. *Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction,* Jam. 1. 22. Forget not to contribute to the necessities of the poor Saints; think that God hath given you your Estates for such a time as this.

O Beloved, what an opportunity have you now to do good, if Satan do not hinder you? Are there not many of Christ's Ministers now in want

want, and Members in want? some in prison, and others out of prison: *Remember those that are in bonds, as bound with them that suffer adversity, as being your selves also in the body*, Heb. 13. 3. There be many men that have a great deal of this world's wealth, and riches, and goods in their hands, and in their houses; but they have no *grace* in their *hearts*, and therefore they do no *good* with their *goods of this world*; they live so unfruitful, that their lives are scarce worth a prayer, nor their deaths worth a tear. Men may as well go to hell *for not doing good*, as *for doing evil*; he that bears not *good fruit*, is as well fuel for hell, as he that *bears bad*. You may not be outwardly *bad*, and yet not inwardly *good*, you may be as far from *grace* as from *vice*: Men are not so much sent to hell for *doing evil*, as for not *doing good*: *For I was an hungred and you gave me no meat, I was thirsty and ye gave me no drink*, Mat. 25. 42. The rich glutton was in hell torments, not for persecuting *Lazarus*, but not relieving *Lazarus*. *Meroz* was cursed by the Angel, not because they fought against the Lord, but *because they came not to help the Lord against the mighty*, Judges 5. 23. It is one of the greatest Mercies in the world, for God to give a man a heart *to do good* with that he hath given him.

O Beloved, be always a *doing good*, and *hating evil*; look not only where you may *get good*, but where you may *do good*. Labour to be helpful to the Souls of others, and to supply the wants of others.

14. Chuse chastisement before defilement. *Moses when he was come to years, refused to be called the Son of* Pharaoh's *Daughter, chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,* Heb. 11. 24, 25. *For he had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves, that ye have in Heaven a better and an enduring substance,* Heb. 10. 34. So the three Children chose burning in the fiery Furnace, before bowing to the Golden Image, *Dan.* 3. 17, 18. *We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us from thee, O King, we will not serve thy Gods, nor worship the Golden Image thou hast set up.* So *Daniel* chose suffering before sinning; and 'tis said of those in *Heb.* 11. 35. *They accepted not of deliverance, and others were tortured, not accepting deliverance, that they might obtain a better Resurrection.*

O Beloved, there is more evil in the least sin against Christ, than the greatest suffering for Christ.

1. Our sufferings for Christ are but light, 2 *Cor.* 4. 17. 2. But short, but for a moment. 3. Christ stands by us in our Sufferings. 4. Our Sufferings are ordered by the Father. 5. Our Sufferings shall not hurt our Souls.

6. God gives us the best of comforts in the worst of times; we have most of consolations from God, when we have most of tribulations from.

from men: as our ſufferings do abound, ſo our conſolations do abound; when the burden is heavieſt upon the back, then the peace of conſcience is ſweeteſt and greateſt within. Therefore, my dear Brethren, keep your ſelves out of the puddle of this world, and from the evil of this world, and if you muſt ſin or ſuffer, chuſe ſufferings before ſinnings.

15. Think not the worſe of godlineſs becauſe it is frowned upon; nor the better of ungodlineſs becauſe it is ſmiled upon.

For bodily exerciſe profiteth little, but godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come, 1 Tim. 4. 8. *Yea, doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt,* Phil. 3. 8. *And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them,* Eph. 5. 11. *For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord,* Rom. 6. 23.

Oh Friends, think not the worſe of holineſs becauſe it is reproached and ſcorned and perſecuted by wicked men and devils; nor the better of wickedneſs, becauſe wicked men love it, and follow it, and ſay, it is in vain to ſerve God; *And what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hoſts,* Mal. 3. 14. But there is a time coming, when ungodly men will be glad of ſome

some of that holiness that now they despise, but they shall be as far from obtaining it, as they are now from desiring it; let us therefore love holiness and hate wickedness: *For without holiness no man shall see the Lord*, Heb. 12. 14. Holiness is the only way to happiness. We must not dress our selves for *another world*, by a *Looking-glass* of *this world*: *Thou shalt not follow a multitude to do evil*, Ex. 23. 2. *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things*, Phil. 3. 18, 19. The Children of God must be harmless in their actings, and blameless in their walkings.

16. Prize the *Word of God* by the worth of it, that you may never come to prize the *Word of God* by the want of it.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth, Psal. 129. 10. *It is sweeter than the honey and the honey-comb*, Psal. 19. 10. *O how do I love thy Law!* Psal. 129. 97. I love thy Commandment above Gold, *yea, above fine Gold*. The law of thy mouth is better *to me than thousands of Gold and Silver*, Ver. 72. *As new-born babes desire the sincere milk of the Word, that ye may grow thereby*, 1 Pet. 2. 1, 2. *Let the Word of God dwell richly in you*, not only *with you*, but *in you*, Col. 3. 16. Oh let us with *Job*, esteem the *Word of God* above our *necessary food*, Job 23. 12. And with *David*, above our Gold and Silver. The delight

of a Saint in God's word, overtops all his creature-delight: wicked men can delight in the creatures of God, but not in the word of God; they can delight in the gifts of God, but not in the God of gifts: O let us love the Word, and prize the Word; it is the Sun of the Christian World. As the Sun is the light of the Natural World, and without it the World is but a Chaos and a Dungeon full of darkness; so is the Word of God the light of the Spiritual World, without which a Christian is in an eternal Night. Take away the Scripture, and there will be no certainty to direct men what is to be done, or what is to be believed; all false ways are here discovered, all sins are here forbidden, all holiness is here commanded; here you may see every action and motion of your lives, as a step to life, or as a step to death; as a step to heaven-ward, or a step hell-ward: Oh therefore prize the Word, and obey the Word.

1. *It is a plain Word.* 2. *It is a perfect Word.* 3. *It is a sure Word.* 4. *It is an uniform Word.* 5. *It is a powerful Word: It is the savour of life unto life, unto them that believe.*

O Beloved, let us read the Word, and abide in the Word: *If you continue in my word, then are ye my disciples,* John 8. 11. Now the less you hear, the more do you read, that little Book of the *Revelations*, and *Daniel*, especially.

17. Have a care of the Whore of *Babylon*'s Golden Cup and sweet Wine.

And the woman was arrayed in purple, and scarlet-

ſcarlet-colour; and decked with gold, and precious ſtone, and pearls, having a golden cup in her hand full of abominations, and filthineſs of her fornication, Rev. 17. 4. *And the ſerpent caſt out of his mouth water as a flood, after the woman, that he might cauſe her to be carried away of the flood*, Rev. 12. 15. Let me beſeech you to have a care of this, and keep your ſelves from this, be like the Virgin-Spouſe of Chriſt, which followeth him whereſoever he goeth.

My dear Friends, keep your ſelves from four things:

1. From falſe Teachers: The Devil hath his Miniſters as well as Chriſt: *Beware of falſe prophets which come to you in ſheeps cloathing, but inwardly they are ravening wolves*, Matth. 7. 15. *Yea, they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand, they all look to their own way, every one for his gain from his quarter*, Iſ. 56. 11. Oh falſe Teachers do not feed the Flock, but fleece the Flock; they do not convert, but pervert; they do not ſeaſon, but poiſon; they do not edifie to ſalvation, but edifie to damnation; inſtead of curing Souls, they kill Souls; ſo they have but the Peoples Goods, they care not thô the Devil have their Souls; they are not rightly called, rightly qualified, nor rightly ordained: *Their courſe is evil, and therefore is not right.* They are like Dogs and Wolves combining together to macerate the Flock of Chriſt. O therefore keep your ſelves from *Babylon*'s Merchants, that

make

make Merchandize of the Souls of Men, *Rev.* 18. 13. Oh the ſins of *Teachers*, are the *Teachers* of ſins. *From falſe doctrine*; *But there were falſe Prophets alſo among the people, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction*, 2 Pet. 2. 10. *Be not carry'd away with divers and ſtrange doctrines; for it is a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein*, Heb. 13. 9.

I beſeech you alſo in the Lord, my dear Brethren, that you do not carnally comply with, nor ſuperſtitiouſly conform to the inventions of men: *But ſtand faſt in the Liberty wherewith Chriſt hath made you free*, Gal. 5. 1.

3. *From falſe Worſhip*; *If any man worſhip the Beaſt, and his image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb*, Rev. 14. 9, 10. *Ye worſhip ye know not what, God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, and in truth*, Jo. 4. 23. 2. As there be ſome in the world that worſhip *falſe Gods*, ſo there be others that worſhip the *true God* with falſe worſhip. They that worſhip the Beaſt, worſhip the Devil, *Rev.* 13. Oh meddle not with falſe Worſhip, with vain Wor-

worship, and will-worship; worship God as he teacheth us to worship him. Our work is to depend on *Christ's* work, our outward working to depend on *Christ's* inward working.

4. From false Opinions, from Error and Sedition: Let your Hearts be upright, your Judgments sound, and your Lives holy. Love the Truth, obey the Truth, and hold fast the Truth.

Now, Beloved, let me beseech you for *God's* sake, and for *Christ's* sake, and for your *Soul's* sake, keep your selves from false Teachers, from false Doctrine, from false Worship, from false Opinions. If you will be tasting and sipping of *Babylon's* Cup, you must resolve to receive more or less of *Babylon's* Plagues.

18. Be one with every one that is one with Christ. Endeavouring *to keep the unity of the Spirit in the bond of peace: There is one body, and one Spirit, even as ye are call'd in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of us all, who is above all, and through all, and in you all,* Eph. 4. 3, 4, 5, 6. *Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments,* 1 Joh. 5. 12. *He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* John 4. 26.

O consider what a *dishonour* it is to the Gospel, that those that profess themselves *sons of the same God, members of the same Christ, temples of the same Spirit, heirs of the same Glory,* should be at a jarring one with another. It's

it's strange & unnatural, that Lilies should prove Thorns to one another! that those who are Saints in profession, should be Devils in practice to one another! that God's Diamonds should cut one another! For Wolves to devour the Lamb is no wonder; but for one Lamb to devour another, is a wonder, and monstrous: Oh that Christians, instead of loving one another, should hate one another! O how unlike are we to that God whom we profess to be our God! He is full of love, full of goodness, and full of mercy & patience: O but Christians cannot bear and forbear one with another! O do not wicked men warm themselves at the sparks of our divisions, and say, *It is as we would have it.*

O, Beloved, hath not God made his wrath to smoak against us for the divisions and heart-burnings that have been amongst us? Oh that you would lay this to heart, and throw away all discord, and division, and heart-burnings, and labour for an Oneness in love and affection with every one that is one with Christ: O labour for a healing Spirit! You cannot love God if you do not love the People of God: *If any man saith, he loveth God, and hateth his brother, he is a lyar: let brotherly love continue*, Heb. 13. 1. *They that feared the Lord spake often one to another*, Mal. 3. 16. Christ's Doves should flock together. There be many that cannot love a man unless he be of their Opinion, or a Member of their Church, tho' he be a Member of Christ; every man hath a good opinion of his own

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Opinions: But, alas, Beloved, it's not this opinion, or that opinion, this way, or that way, will bring a man to heaven, without faith in Christ; and he that hath faith in Christ, hath right to all the Ordinances of Christ, and Promises of Christ, and Priviledges of Christ, therefore let me beseech you to love every man that is a godly man, let him be of what way and form he will: *And the multitude of them that believed, were of one heart, and of one soul*, Acts 4. 28.

19. Love Christ with a love stronger than life, who loved us with a love stronger than death: *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down my self; I have power to lay it down, and I have power to take it again*, John 10. 17, 18. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*, 1 Tim. 1. 15. Christ's love to us was stronger than death, he died for love, he laid down his life to save our lives; he loves us as the Father loves him, John 15. 9. *As the Father hath loved me, so have I loved you: continue ye in my love.* Oh the Scripture hath exceeding high expressions of his affection to us: Now, Beloved, if he died for us, and suffered for us, and set his heart upon us to love us, and to delight in us, how ought we then to love him again! *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*, Mat. 22. 37, 38. *Whom have I in heaven but thee? and*

there

there is none upon earth that I desire beside thee, Ps. 73. 25. *Unto you therefore which believe he is precious*, 1 Pet. 2. 7. O let our hearts be full of love and affection to Christ: Love will breed courage, and cast out fear, slavish fear before God, and carnal fear before men. God can keep us from the torments of men, but men cannot keep us from the torments of God. Whilst we stand by God, God hath promis'd to stand by us. Therefore be not afraid of any Authority that stand in opposition to the Authority of Christ: None can promise us better than Christ can; none can threaten us worse than Christ can: Can any man promise us a thing better than Heaven? can any man threaten us with a worse than Hell? Heaven is promised to those that love him, and Hell the portion of those that hate him. O, my dear Brethren, let us love Christ with a love stronger than Death! So did *Paul* and the rest of the Apostles, *Who shall seperate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* Rom. 8. 35. *Love is stronger than death; many waters cannot quench it, neither can the floods drown it*, Cant. 8. 6, 7.

20. Be every day as serious in your Preparations for Death, as if it were your last day. *All the days of my appointed time, will I wait until my change come*, Job 14. 14. *This night thy soul shall be required of thee*, Luke 12. 20. *For what is your life? it is even a vapour, that appeareth a little time, and then vanisheth*, Jam. 4. 14.

I shall leave *this Book* with you as a *Legacy* of my dearest Love, my desire in all this, is your happiness here, and your blessedness hereafter. My earnest and humble desire of you is, that you would mind *this Book* and my *former Treatise*, not only read them, but reform your lives by them: O do your duty, love your duty, and live your duty, that you may be made meet to be partaker of the inheritance of the Saints in light; which is and shall be the earnest and constant Prayer of one that esteems it a most glorious Priviledge to be of the number of those who *follow the Lamb* whithersoever he goeth. *William Dyer.*

REVEL. 14. 6.

These are they which follow the Lamb whithersoever he goeth.

THe Title of *this Book* tells you it is the *Revelation of John*, and *John* tells us, *Ch.* 1. 1. It is the *Revelation of Jesus Christ*; *Christ's Revelation* to *John*; and *John's Revelation* to us.

The Command of *this Book* is set forth, Ch. 1. 19. *Write the things that are, and the things that shall be hereafter.* And into these two parts *this Book* is divided.

1. A Revelation of things that are referred to the seven Churches of *Asia*.

2. A Revelation of the general state of the Church to come; and that from *John's* time unto the second coming of the Lord.

The

The words of *this Book* are the true ſayings of the true God, they are therefore *true and faithful*, Chap. 22. 6.

The Matter of *this Book* ſo much concerns the good of the Church, that *Jeſus Chriſt* commandeth every one that hath an ear to hear, to hearken what the Spirit of God ſaith unto the Church; and to ſhew how earneſt Chriſt Jeſus is to all his Members and Servants acquainted with things revealed in *this Book*, this Charge he repeats eight times over, as *this Book* ſhews, *Chap.* 2. 7, 11, 29. And *Chap.* 3. 6, 13, 22. And *Chap.* 13. 9.

A Bleſſing is pronounced upon the Reader, Hearer and Doer of the things written in *this Book*, *Ch.* 1. 3. Oh what can be ſaid more, or more effectually, to ſtir us up to hear and read, than Bleſſedneſs? *And bleſſed is he that keepeth the words of the Propheſie of this Book*, Ch. 22. 7. But how ſhall we keep them, except we know them? And how ſhall we know them, except we read them?

The excellency of *this Book* is ſuch, as neither Man nor Angel, none in Heaven nor Earth, or under the Earth, was found worthy ſo much as *to look into it*, till Jeſus Chriſt went and *took* it out of his *Father's hand to open it to us*, ch. 5. 3.

The bleſſed Saint *John* could not but weep for fear leſt *this Book* ſhould have been kept cloſe from him and the Church, ſo earneſt was he to know thoſe things which we neglect to know, *Chap.* 5. 4.

This

This *Book* is a moſt precious Jewel which Chriſt hath beſtowed upon his Church in the latter days; and 'tis our greateſt duty to look into it, read it, ſtudy it, open it, and expound it, that all the people may be *acquainted* with it; eſpecially in theſe times; for now in this Age, is and ſhall be the very heat of the War, and brunt of the Battle, betwixt God and *Belial*, betwixt Chriſt and Anti-chriſt, betwixt the Lamb's followers and the Beaſt's followers, now this *Book* layeth all open, and plainly tells us what ſhall be the iſſue and ſucceſs in the day of Battle? which ſide ſhall have the *victory*, and which ſide ſhall *go down*, Chap. 17. 29. And certainly the Sons of *Belial* ſhall not prevail, and the date of their Reign is almoſt out, and the time draweth on apace, wherein both they and their Beaſt ſhall be laid in the duſt.

This *Book* ſheweth the riſing of the Beaſt, the declining of the Beaſt, and the ruine of the Beaſt, *Chap.* 18.

Our Lord Jeſus hath ſhewed us in this *Book* the ſorrows, ſufferings, afflictions, and tribulations, which the Church was to meet withal in the latter times, *Chap.* 11. 7. and *Chap.* 12. 14, 15. and *Chap.* 13. 7.

And her deadly and cruel Enemies, the whore of *Babylon*, the mother of Harlots, the Beaſt, the falſe Prophet, and the great Red Dragon which maketh war againſt her, and caſteth out floods after her, *Chap.* 12. 17. This *Book* ſheweth us likewiſe the true State of the true

Church upon earth; ſhe is, where ſhe is, how ſhe is, and what ſhe ſhall be hereafter; and that before the ſlaying, and after the ſlaying.

1. Before the ſlaying-time, the true Church was in the Wilderneſs, *Where ſhe hath a place prepared her of God, that they ſhould feed her there a thouſand two hundred and threeſcore days*, Chap. 12.

2. Before the ſlaying of the Witneſſes, the true Worſhippers of God are in a low condition; in heavineſs and ſadneſs, in ſack-cloath and aſhes, in a mourning and ſuffering ſtate, being ſcatter'd and diſperſed here and there, as *Iſrael* was of old. But thô this be the condition of the poor Woman in the Wilderneſs, yet ſhe is not without comfort; ſhe may take comfort in three things.

1. That God prepared a place for her. 2. That God nouriſhed her, and locked her up in his Chamber of Providence.

3. That God numbered her days of ſuffering. The tribulation of the Saints of the *Old Teſtament*, is reckoned up ſtill by years, as the Bondage of *Egypt* four hundred and thirty years, and the Captivity of *Babylon* ſeventy years, but under the *New Teſtament* by days: *Ye ſhall have tribulation ten days*, Chap. 2. 10. *And the two witneſſes ſhall lie dead three days and a half*, Chap. 11. 6. So the Woman was to be in the Wilderneſs a thouſand two hundred and threeſcore days.

The Church is compared to a Woman for four Reaſons.

1. As a Woman is weak and feeble, ſo is the Church, and can do nothing without Chriſt, *Joh.* 15.

15. 5. 2. As a Woman is uſeful and fruitful, ſo is the Church, *Joh.*15. 29. As a Woman is fair and beautiful, ſo is the Church, *Ezek.* 16. 13 As a Woman is full of love and affection, ſo is the Church, *Cant.* 2. 5.

2. Under the ſlaying time, the true Worſhippers of God, and Witneſſes of Jeſus Chriſt, *lie dead in the ſtreet of the great City which is ſpiritually called* Sodom *and* Egypt, *Cor.*11. 8. That is in Antichriſt's Kingdom and Dominions: *The woman which thou ſaweſt, is that great city which reigneth over the kings of the earth,* Chap.17. 4.

She is called *Sodom,* for her Filthineſs and Wickedneſs; and *Egypt,* for her Cruelty and Oppreſſion, *Chap.*17. 18.

The true Servants of God, and Members of Jeſus Chriſt, that bear witneſs for him againſt the evils of the Beaſt, and againſt the evils of the World, are here called two Witneſſes.

1. Becauſe of the fewneſs of them. 2. Becauſe two is a number ſufficient to bear witneſs, *Joh.*18. 17. 3. Becauſe Antichriſt's Beaſts are called two, *Chap.*13. 4. They are called Witneſſes for ſix Reaſons.

1. Becauſe their work is to bear witneſs for Chriſt and his Truth, againſt the World, the Fleſh, and the Devil; a true Believer is to bear a threefold Teſtimony to and for Chriſt; a Word-teſtimony, a Life-teſtimony, and a Bloudy-teſtimony, *Heb.*12. *Joh.*5. 33.

2. Chriſt's Members are called Witneſſes becauſe they ſtand up for Chriſt, to maintain his

Name, his Honour, his Cauſe, his Truth, his Worſhip, his Glory in the World: Dan. 3. 17. and Chap. 6. 13. *And ye killed the Prince of life, whom God hath raiſed from the dead, whereof we are witneſſes.* Acts 3. 15. *Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you all,* Acts 4. 10, 11, 12.

3. The Lamb's Followers are called Witneſſes, becauſe they keep the Teſtimony of Jeſus Chriſt, *Rev.* 12. 19. *Chap.* 6. 2. A Teſtimony of all the Offices, Works, and Kingdom of Jeſus Chriſt, as, *King of Saints,* and *King of Nations.*

4. God's choſen and precious Ones are called Witneſſes, becauſe they do appear boldly and openly for his Truth; they own it, they love it, they publiſh it, they hold it faſt, and ſuffer for it, who through the teachings of the Spirit, are found in the practice of Chriſt's appointments: they cannot deny the truth, which is a Teſtimony to it, *Acts* 24. 14.

5. The true Worſhippers of God are called Witneſſes, becauſe they do bear witneſs againſt the Beaſt, and all the whole Myſtery of Iniquity; againſt the Whore of *Babylon,* who hath committed Fornication with Kings of the Earth, *and made her ſelf drunk with the blood of the ſaints,* Rev. 17. 6. Chriſt's faithful Witneſſes bear an eminent teſtimony againſt all her Abominations, and Filthineſs, and Wickedneſs; againſt the Pope, his Government, his Clergy, his Doctrine, his Worſhip,

Worſhip, his Religion, and all his abominable proceedings, *Rev.* 19. 7.

6. Chriſt's redeemed Ones are called Witneſſes, becauſe in dying they bear witneſs for him, for to dye for the Truth, is a living ſtanding Teſtimony to it. He who for Chriſt's ſake loves not his life unto the death, dies a moſt glorious Witneſs of Chriſt: Chap. 12. *And they loved not their lives unto the death. And the beaſt that came out of the bottomleſs pit, made war againſt them, and overcame them, and killed them,* Chap. 11. 7, 9.

Antichriſt riſeth in a double Beaſt, in his Civil Power, and his Eccleſiaſtical power.

1. In his Civil Power; ſo he makes up one Beaſt with the ten Kings: Chap. 17. 12. *And this is the beaſt that riſeth up out of the ſea, which hath ſeven heads, and ten horns, and upon his horns ten crowns, and upon his head the name of blaſphemy, and the beaſt which I ſaw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lyon, and the Dragon gave him his power and his ſeat and great authority,* Chap. 13. 1, 2.

2. In his Eccleſiaſtical Power, ſo he makes up another Beaſt with the Clergy; and this is that Beaſt that roſe up out of the Earth: *He hath two horns like a lamb, and he ſpeaks like a dragon,* Verſe 11.

Now theſe two monſtrous Beaſts (Antichriſt's Magiſtrates and Miniſters) ſlay the faithful Witneſſes of Jeſus Chriſt, and rejoyce over their dead bodies, and make merry, and ſend

gifts one to another, *Chap.* 11. 10. Oh how do Graceleſs, Faithleſs, Chriſtleſs men rejoyce at the afflictions and calamities of God's People; ſaying, Where is now your God, and Chriſt your King? *Pſ.* 42. 11.

As touching the nature of the Witneſs, Death, we are not to conceive thereof as though the ſame were to be a corporal killing or ſlaying, but a civil killing or ſlaying, not ſo much their Bodies, as their Teſtimonies, deprive and ſtrip them of their Liberty, Worſhip, Ordinance, Religion, and the free Exerciſe of their Gifts, ſuffering not a Servant of Jeſus Chriſt, to bear an open Teſtimony againſt the Abomination of the Beaſt, nor againſt their National Wickedneſs; but make Laws againſt them, and lie in wait for them, ſtoping their mouths, and impriſoning their bodies, hating and hunting them up and down, afflicting and tormenting them, and taking poſſeſſion of their Poſſeſſions: *Killing and ſlaying them all the day long, and accounting them as ſheep for the ſlaughter,* Rom. 8. 33. This is to be *broken in the place of dragons, and covered with the ſhadow of death,* Pſ. 44. 29. This is to be *killed all the day long*; and upon this account the Witneſſes were ſaid to be ſlain.

And after three days and a half, the ſpirit of life from God entred into them, and they ſtood upon their feet, and great fear fell upon them, Chap. 11. 11. A Spirit of boldneſs and courage, zeal and undauntedneſs, and reſolution to appear for Chriſt, and his cauſe, againſt Antichriſt and the

the whole brood. Therefore rejoyce all ye Saints, and be glad all ye upright of heart; tho' the witneſſes be dead, they will not always be dead but riſe again.

3. After the ſlaying time, the true Church is with the Lamb on Mount *Sion*, Chap. 74. 1. *And I looked, and loe a Lamb ſtood on Mount* Sion, *and with him an hundred forty and four thouſand, having his Father's name written in their foreheads*, which notes a fixed ſtate. *Thoſe which truſt in the Lord, ſhall be as Mount* Sion, *which cannot be removed*, Pſal. 12. 5. Before the ſlaying time lower; but after the ſlaying time the Church is very high, ſhe is rejoycing, ſhining, and triumphing on Mount *Sion*; *and they ſing as it were a new Song before the Throne, and before the four Beaſts, and the Elders, and no man could learn that Song but the hundred forty and four thouſand, which were redeemed from the earth.* The true Church having gotten the glorious preſence of the Lamb in the midſt of her, and having gotten ſome victory over the Beaſt, they do rejoyce mightily. *And I heard a voice of Harpers, harping with their Harps.* But this is not till after the Reſurrection of the witneſſes, and when witneſſes are riſen, the Church is exceedingly joyful.

This Chapter out of which my Text is taken, containeth ſix principal things.

1. A lovely Deſcription of Jeſus Chriſt, and he is deſcribed by the ſimilitude of a Lamb: *Lo*

a Lamb ſtood upon Mount Sion, Ver. 1. And *behold the Lamb of God*, John 1.19. He is called a Lamb in a double reſpect.

1. In reſpect of his Innocency, 1 *Pet.* 1.19. 2. In reſpect of his Meekneſs and Patience, *Acts* 8. 32.

2. A lively deſcription of the Church, the Lamb's Wife, and that from *Verſe* 1. to *Verſe* 5.

3. A glorious deſcription of the Church's Miniſters. As the Church is in this *Book* called Heaven, ſo her Miniſters are called Angels. *And I ſaw another Angel flying in the midſt of Heaven, having the everlaſting Goſpel*, Verſe 6. *And there followed another Angel, ſaying*, Babylon *is fallen*, Verſe 8. *And the third Angel followed him, ſaying, with a loud voice*, &c. Verſe 9.

4. Here is ſet down the Doctrine which theſe Angels preach and publiſh.

The firſt Angel publiſhed the free grace of God in Jeſus Chriſt openly againſt all *inventions* of men; *ſaying, with a loud voice, Fear God and give glory to him, and worſhip him that made Heaven and Earth, the Sea and the Fountains of Waters, Verſe* 7. Namely, that men ſhould fear God, and worſhip him, and give all glory to him, none to Creatures, none to Images, none to Antichriſt, he that worſhipped the Beaſt, worſhippeth the Dragon and the Devil, *Chap.* 13.

The ſecond Angel proclaimed the utter ruine of *Babylon*, and the deſtruction thereof, over the world, *ſaying*, Babylon *is fallen, is fallen, the great City, becauſe ſhe hath made all Nations drink*

of

of wine of the wrath of her fornication, Verſe 8.

The third Angel doth ſeriouſly and ſolemnly give warning to all thoſe who ſhall yet adhere to the Beaſt, ſhewing the danger and miſery of it: *If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy angels, and in the preſence of the Lamb,* Verſe 19, 20.

5. A ſweet word of heavenly conſolation to the Saints and People of God: *And I heard a voice from heaven ſaying unto me, Write, Bleſſed are the dead which dye in the Lord, from henceforth they reſt from their labours, and their works do follow them,* Verſe 24.

6. The judgments and vengeance which ſhall be executed upon the falſe Church: the Spirit doth ſet it forth by a double ſimilitude, the one by rendring, the other by gathering, and that from *Verſe* 16. to the end. God will, as it were, rain Hell out of Heaven upon *Babylon,* he hath Fire and Brimſtone for this *Spiritual Sodom* judgment without mercy, fury without compaſſion.

I ſhall now come to the words of my Text, *Theſe are they that follow the Lamb whitherſoever he goeth.* This Text is one of the Golden Characters of the *hundred and forty four thouſand,* which ſtood with the *Lamb* upon Mount *Sion.* In theſe words are three things: 1. The Subject [*theſe*] 2. The Act [*follow*] 3. The Object [*the Lamb whitherſoever he goeth.*

ſhall gather this Obſervation from the words: *Thus it is the ſweet temper and frame of Souls truly gracious to follow the Lamb whitherſoever he goeth.*

In the handling of this Point I ſhall ſhew you five things.

1. What it is to follow the Lamb. 2. Why they follow the Lamb. 3. The excellency of following the Lamb. 4. The miſery of them that follow not the Lamb. 5. How the Lamb's followers may be known from the Beaſt's followers.

1. To follow the Lamb whitherſoever he goeth, is to follow him in four things.

1. In his Commandments, *If you love me keep my commandments*, Joh. 14. 15. Ye are *my friends if you do whatſoever I command you*, Chap. 15. 14. *Bleſſed are they that do his commandments, that they may have right to the tree of life*, Rev. 22. 4. Oh, Beloved, we cannot follow the Lamb whitherſoever he goes, unleſs we follow him in his commands, *Then ſhall I not be aſhamed*, (ſaith *David*) *when I have reſpect to all thy commandments*, Pſ. 119 6. Chriſtians ſhould take as much delight in thoſe precepts that enjoy Holineſs, as in thoſe promiſes that aſſure Happineſs.

2. In his Teaching, *My ſheep hear my voice, and I know them and they follow me*, John 10. 27. A Stranger they will not follow but will flee from him, for they know not the voice of *ſtrangers*, v. 5.

3. In his Providences, through all afflictions, all ſtraits, all diſcouragements and ſorrows whatſoever, tho' it be a way of Bloud. We muſt forſake all to follow a Crucified Chriſt, a Condemned

demned *Chriſt* in bloody paths of ſufferings, *If he calls us to it, Yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me thy rod and thy ſtaff, they comfort me,* Pſal. 23. 4. *For* (ſaith *Paul*) *I am ready not to be bound only, but alſo to die at Jeruſalem for the Name of the Lord Jeſus.* We muſt be willing to venture the loſs of all for him; Liberty, Eſtate, Relations, and Life it ſelf: *We have forſaken all, and followed thee,* Mat. 16. 27.

4. In his Example. *For I have given you an example, that you ſhould do as I have done to you,* John 13. 14. *That becauſe Chriſt hath ſuffered for us, leaving an example, that we ſhould follow his ſteps,* 1 Pet. 2. 21, 22. So that to follow Chriſt's ſteps, is to take him for an Example, we muſt walk in the ſame Spirit, in the ſame Steps, and in the ſame Obedience; we muſt not *follow* wicked mens Examples, *walk in the broad way that leads to death, and are of their Father the Devil, and his works they do,* John 8. 11. but we muſt follow our Head, Chriſt, *who went up and down doing good,* Acts 10. 38. Now this is to follow the Lamb where-ever he goeth.

In his Commands. In his Teaching. In his Providences. In his Example.

2. To follow the Lamb whitherſoever he goeth, is to follow him truly without Hypocriſie, and conſtantly without Apoſtacy.

1. Truly without Hypocriſie. Many follow the Lord, as Beggars follow a Man, only for an Alms; they prize the wages of Religion, above

the

the work of Religion. *You ſeek me not becauſe of the miracles, but becauſe you did eat of the loaves, and were filled*, Joh. 6. 16. Oh Beloved, God abhors an Hypocrite more than a Sodomite; and Hell is provided on purpoſe for Hypocrites, *Mat.* 24. 51. My Beloved, following the Lamb fully, is to have the heart fixed and reſolved for God, *My ſoul follows hard after thee*, ſaith *David*. Pſ. 63. 8. *And as the heart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.* All the faculties of his ſoul are working after God. *My ſoul and all that is within me praiſe the Lord*, ſaith holy *David*.

2. Conſtantly, without Apoſtacy, a true Believer, after he begins to follow the Lamb, he never leaves following him, but followeth him whitherſoever he goeth. *Who ſhall ſeparate us from the love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? For I am perſwaded, that neither Death, nor Life, Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* Oh Beloved, he doth not follow the Lamb whitherſoever he goeth, that follows the Lamb earneſtly for a while, but afterward forſaketh him when a ſtorm riſeth. *Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended*, Mat. 13. 21. Nor he that follows the Lamb in ſome things,

things, and the Beaſt in other things: *They feared the Lord, and ſerved their own gods after the manner of the nations.* Nor he that followeth the Lord in a dull heavy manner, and a luke-warm temper: *I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot,* Chap. 3. 15. *Be aſtoniſhed, O ye heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord, for my people have committed two evils, they have forſaken me the fountain of living waters, and hewed them out ciſterns, broken ciſterns that can hold no water,* Jer. 2. 12, 13. Oh this is not a following the Lamb! They that follow the Lord fully, abide in the Lord, and cleave to the Lord, and continue conſtantly in God's ways unto the end of their days: *The righteous holds on his way,* Job 17. 9. *Then ſhall we know, if we follow on to know the Lord,* Hoſ. 6. 3. The righteous man holds on his way, he follows the Lamb whitherſoever he goeth.

1. Speedily. 2. Truly. 3. Undividedly. 4. Zealouſly. 5. Humbly. 6. Chearfully. 7. Diligently. 8. Conſtantly. 9. Faithfully. 10. Tranſcendently.

Now this is to follow the Lamb whitherſoever he goeth.

Now I ſhall ſhew you, why Believers follow the Lamb.

1. Becauſe they are redeemed by the Blood of the Lamb: *For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition*

dition from your Father's, but with the precious blood of Christ, as of a Lamb without blemish and without spot, 1 Pet. 1. 18, 19. He paid a price for our redemption, that so he might discharge the debts of our sins. *And they sang a new song, saying, thou art worthy to take the Book, and to open the seals thereof; for thou wast slain, and hast redeemed unto God, by thy blood out of every kindred, and tongue, and people, and nation*, Rev. 5. 9.

There are three things called precious in the Scripture.

1. Faith is called precious, 2 *Heb.* 1, 2, 3. The Promises are called precious, *Ver.* 4. 3. The Blood of Christ is called precious, 1 *Pet.* 1. 19.

O! his Blood hath redeemed us from six Enemies.

1. From the World, *Gal.* 1. 4. *Rev.* 21. 4. 2. From the Curse, *Gal.* 3. 13. 3. From Sin, *Rom.* 6. 18, 22. 4. From the Devil, *Heb.* 2. 18. *Acts* 27. 17, 18. 5. From the sting of Death, 1 *Cor.* 15. 55, 56. 6. From Hell, 1 *Thess.* 1. 10. *Rev.* 2. 12. Oh his *blood*, his *precious blood*; his *blood* hath slain our Enemies; he hath purchased by his *blood* Reconciliation with the Father, Union with the Son, and Communion with the Holy Ghost. *Ye that were sometimes afar off, are made nigh by the blood of Christ*, Eph. 13. 16.

2. They follow the Lamb, because they are washed in the blood of the Lamb, *He that loved us and washed us from our sins in his blood*, Rev. 1. 1. *These are they which came out of the great tribulation, and have washed their robes and made them*

them white in the blood of the Lamb, Rev. 7. 14. *The blood of Christ cleanseth us from all sin*, 1 John 1. 7. *Christ's blood washeth away our bloody sins: I said unto thee, when thou wast in thy blood live*, Ezek. 16. For as soon as we were united with Christ, our sins are upon him, and his righteousness upon us. It is Christ that gives us life, and puts excellent Ornaments upon us to cover our nakedness, and decketh us with Jewels and Gems of Gold: so we became beautiful in his sight, *Isa.* 61. 10. *That he might present it to himself a glorious church, not having spot nor wrinkle, nor any such thing; but that it should be holy and without blemish*, Eph. 5. 21.

3. *Believers follow the Lamb, because they are risen with the Lamb, if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God*, Col. 3. 1. *Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*, Rom. 9. 4. Every man besides a Believer is a dead man: *Dead in trespasses and sins*, Eph. 2. 21. Therefore are exhorted to rise from the dead, *Eph.* 5. 4. They must rise from the evil to good, from earthly-mindedness to heavenly-mindedness; but now Believers by faith are risen from darkness to light: *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light*, Eph. 5. 8. *Rise, shine, for the light is come, and the glory of the Lord is risen upon thee*, Isa. 60. When the Lord

shineth

ſhineth forth upon his People in glorious diſcoveries of himſelf in a Goſpel Diſpenſation, his People are no longer to ſit under dark clouds of legal Ceremonies, but to follow the Lamb whitherſoever he goeth.

4. *They follow the Lamb, becauſe they are enlightened by the Lamb: God who commanded the light to ſhine out of darkneſs, hath ſhined in our hears, to give us the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 6. *But we all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image from glory to glory, even as by the ſpirit of the Lord*, 2 Cor. 2. 18. *Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt*, Phil. 3. 8. Divine and heavenly knowledge brings a man near to God, it gives a man the cleareſt and fulleſt ſight of God, and the nearer any man comes to God, the clearer Viſion he hath of God, and the more Communion with God.

The reaſon why others do not follow the Lamb is, becauſe they ſee not the worth and want of the Lamb: *Having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts*, Eph. 4. 18. Where there is a vail caſt before the eyes of knowledge, there is a bar ſet before the hands of practice. An ignorant perſon neither knows what he is doing,

doing nor doth he know whither he is going; he doth nothing but undo himſelf by doing. Carnal men ſee no precioufneſs and lovelineſs in Chriſt: *Oh what is thy beloved more than another beloved?* Cant. 5. 9. *If thou kneweſt the gift of God, and who it is that asketh, thou wouldeſt have asked of him, and he would have given thee living water,* John 4. 10.

Chriſt goes undeſired in the World, becauſe he goes undeſerned by the World: *But the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned,* 2 *Cor.* 2. 14. But now Believers being enlightned by the Spirit of God, and by the Word of God, they ſee themſelves what they were before Faith, and what they are by Faith, and what they ſhall be at the end of Faith, they ſee Chriſt to be all precious, precious in his Ordinances, precious in his Diſcoveries, precious in his Graces, precious in his Gifts, precious in his Promiſes, precious in his Members, precious in his Miniſters, and precious in himſelf, 1 *Pet.* 2. 8. Therefore Believers cannot but love him, and follow him.

5. They follow the Lamb, becauſe they love the Lamb. *Grace be with all them that love the Lord Jeſus Chriſt in ſincerity,* Eph. 6. 25. They love him with a ſuperlative love. *Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee,* Pſal. 73. 25. The Spouſe of Chriſt looks upon what ſhe is, as not great enough for his remembrance; and *what ſhe does,*

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as not good enough for his acceptance. *Look not upon me, because I am black, because the Sun hath looked upon me: My Mother's Children were angry with me; they made me the keeper of the Vineyard, but mine own Vineyard I have not kept,* Cant. 1. 6. The Church is never more fair than when she judgeth herself to be most deformed; never more happy than when she accounts her self most miserable; never more holy, than when she reckons herself most polluted; she is never richer, than when she seeth herself to be poorest of all. The soul that loves much, is a soul that works much, the Commands of the Gospel are not grievous to him, but precious to him. *Tell me (oh thou whom my soul loveth) where thou feedest* Cant. 17. A soul that loves Christ, hath his eyes upon Christ, and his desire is after Christ. *The desire of our soul is to thy Name and to the remembrance of thee; with my soul have I desired thee in the night; yea, with my spirit will I seek thee early,* Isa. 26. 9. True Believers love Christ more than they love themselves, *They loved not their lives unto the death,* Rev. 12. 11. Christ is dearer to them than their lives they slighted, contemned, yea despised their very lives when they stood in competition with Christ and his Glory, and chose rather to suffer the greatest misery, than he should lose the least dram of his honor. The love of Christ hath made his Saints and Witnesses yield all the parts and members of their bodies to the cruel and mercileſs instruments of bloody persecutors; their backs to be whipp'd

whipp'd, their eyes to be board, and their tongues to be cut out of their mouth, *Heb.* 11. 38. Oh how ſtrongly did theſe love! The meaſure of loving Chriſt is to love him without meaſure. *Who ſhall ſeperate us from the love of Chriſt? tribulation ſhall not, a perſecution ſhall not, famin and nakedneſs ſhall not, peril and ſword ſhall not: For I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature; ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord,* Rom. 8. 25, 38, 39.

6. They follow the Lamb becauſe they are married to the Lamb: Jer. 4. 14. *I am married unto you.* Rev. 21. 9. *I will ſhew thee the bride the Lamb's wife.* Cant. 2. 19. *My beloved is mine and I am his.*

Here I will ſhew you two things.

1. How Chriſt comes to be ours. 2. How we come to be Chriſt's.

1. Chriſt is ours by his free Donation and Gift of the Father: *God ſo loved the world that he gave his onely begotten Son,* John 2. 16.

2. Chriſt freely gave himſelf unto us, ſo that Chriſt is ours by his own conſent, he hath as it were paſſed over himſelf unto us: *Chriſt lov'd me and gave himſelf for me,* ſaid the *Apoſtle,* Gal. 2. 10.

3. Chriſt hath paſſed himſelf over unto his Church by marriage; and therefore ſhe is called his Queen, his Spouſe, his Bride, and his Wife, *Pſal.* 45. 9. Although we had nothing to bring

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to him but poverty, ſhame, ſorrow and miſery, yet he took us and loved us, and married us.

4. Chriſt is ours by communicating his own Spirit to us.

2. The Saints are Chriſt's four Ways.

1. By the Donation of the Father: *God hath made him both Lord and Chriſt*, Acts 2. 39. *And hath put all things under his feet, and gave him to be the head over all things in the Church*, Eph. 12. 2. *And now (ſaith Chriſt) behold I, and the children whom thou gaveſt me; thine they were and thou gaveſt them me*, John 17. 6. God the Father gave us to God the Son, that he might redeem us, and God the Son gave us to God the Father, that he might ſanctifie us, and keep us from the evil of the World, *Verſe* 17.

2. We are Chriſt's by Choice: *I have choſen you out of the world.* And the Saints are ſaid to be *choſen in Chriſt*, Eph. 1. 4. And they are called, *A choſen Generation*, 1 Pet. 2. 9. *And choſen and faithful*, Rev. 17. 14.

3. The Saints are Chriſt's by Purchaſe: We were in our enemies hand, and under their power, and could not free our ſelves from the bondage of the Law, Sin, Satan, Death and Hell; therefore ſaith the Apoſtle, *We are bought with a price*, 1 Cor. 6. 6. For in reſpect of God's Juſtice, we are bought by Chriſt.

4. We are Chriſt's by Combination and Covenant: *I entred into covenant with thee, and thou becameſt mine*, Ezek. 19. 8. That is, I did make a ſolemn Covenant or Stipulation with thee, that

that I would take thee to be my People. So that it is no wonder, Believers follow the Lamb whitherſoever he goeth; they are married to him, he is their Head and Husband.

7. They follow the Lamb, becauſe they have the Spirit of the Lamb: *We have not the ſpirit of the world, but the ſpirit which is of God, that we may know the things that are of God, and we have the mind of Jeſus Chriſt*, 1 Cor. 2. 11, 12, 16. And we know that he abides in us, by the Spirit which he hath given us: *Now if any man have not the ſpirit of Chriſt, he is none of his.* This Spirit that the Lord Jeſus gives to Believers, is a ſealing Spirit, a lively Spirit, and an enlightning Spirit, and a leading Spirit: it leades us from all evil to all good; and the Lamb's Followers are in the Spirit of the Lamb: and therefore they pray in the Spirit, and with the Spirit, and by the Spirit, and for more of the Spirit: they that have the Spirit need not a Book to Pray by. Now all true Believers have the Spirit of the Lamb, therefore they follow the Lamb whitherſoever he goeth.

4. Believers follow the Lamb, becauſe all their Priviledges come from the Lamb: They are all *Kings and Prieſts*, Rev. 1. 6. Rev. 5. 10. *and Sons and Heirs.* 1 Joh. 3. 1. *Behold, what manner of love the Father hath beſtowed upon us.* Rom. 8. 17. *If children, then Heirs, heirs with God, and joynt Heirs with Chriſt.* Tho' Believers have not a Crown in life, yet they are Heirs to a Crown of Life: God puts the greateſt honour upon

upon his own People, *Prov.* 12. 26. All the honour that other men have, is not worth the having: that which makes a man great in the eye of the World, makes a man nothing in the eye of God; men are never the better for their greatneſs, if they are not made better for their greatneſs. But now Believers and honour comes by Chriſt, the faithful and true witneſs, the firſt begotten of the Dead, and the Prince of the King of the Earth: *He hath made us unto our God, kings and prieſts, and we ſhall reign on the earth*, Rev. 5. 10. All the light and life, hope and joy, peace and beauty, and honour and riches, Believers have, they have it all by Chriſt, and from Chriſt: He gives them rich grace, and rich glory, and all things richly to enjoy, 1 *Tim.* 6. 17.

Take a man that is out of Chriſt, and he hath none of all this: Eph. 2. 12. *That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenant of promiſe, having no hope, and without God in the world*; (yea) *he is wretched, and miſerable, and poor, and blind, and naked*, Rev. 3. 17.

O this is the condition of every Graceleſs, Faithleſs and Chriſtleſs Perſon. But now a Believer, thô he be never ſo poor in the World's eye, he is rich in God's eye, for all things are his, and he ſhall inherit all things: 1 Cor. 3. 22. Rev. 21. 7. *He that overcometh ſhall inherit all things.* But how comes it to paſs, that the Believer hath ſo much, and all others ſo little?

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He hath it all from Chriſt: *Of his fulneſs have we all received grace for grace.*

Therefore Believers do glory in Chriſt, becauſe they have all their glory by and from Chriſt 1 *Cor.* 31. He hath enough to glory in, that hath a Chriſt to glory in: Now Believers cannot but cleave to him, and follow him, becauſe all their good things come by him.

9thly, They follow the Lamb, becauſe their names are written in the Lamb's *Book*: Rev. 13. 8. *And all that dwell upon the earth ſhall worſhip him, whoſe names are not in the book of life, of the Lamb, ſlain from the foundation of the world, and there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life,* Rev. 21. 7. All the reſt, all the Worſhippers of the Beaſt, and all Unbelievers ſhall be caſt into that lake of Fire which burns and flames for ever, *Rev.* 19. There be a great many that follow the Beaſt, receive the mark of the Beaſt, and admire the Beaſt, *Chap.* 13. 3, 4. But what are they? are they any that have their names written in the Lamb's Book of Life? No, no, for this ſee *Rev.* 17. 8. *The beaſt that thou ſaweſt, was and is not, and ſhall aſcend out of the bottomleſs pit, and ſhall go into perdition, and they that dwell on the earth ſhall wonder, whoſe names were not in the book of life.* So that you ſee what that curſed crew are that follow *Babylon*; they are ſuch whoſe names are not written in the Book of Life. But they that have their Fa-

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ther's Name written in their fore-head, and their names written in their Lamb's Book, they follow the Lamb whithersoever he goeth. *And they that are with him are called, and chosen, and faithful,* Rev. 17. 4.

10. And lastly, precious ones follow the Lamb, because they shall *be for ever* with the Lamb. *Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord; wherefore comfort one another with these words,* 1 Thes. 4. 17, 18. *Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes,* Rev. 7. 15, 16, 17. How troublesome soever a Saint's beginning is, his ending is joyful. When Believers change Earth for Heaven they do not lose their happiness, but compleat their happiness, *John* 12. 17, 24. *Father, I will, that they also whom thou gavest me be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the World.* Not only with thee for ever but with my Saints, with my Angels, and with my Father, and with all that are with me.

To be with God and Christ for ever implieth these seven things.

1. The

1. The preſence of God. 2. The happy Union with God. 3. The bleſſed Viſion of God. 4. The Fruition of God. 5. The Reſt that the Saints ſhall have in God. 6. The Enjoyments of themſelves in God.

Oh how unſpeakable is the glory of Heaven: Oh how infinitely glorious is the Lamb: Now true Believers follow the Lamb whitherſoever he goeth, becauſe they ſhall be for ever with the Lamb in fulneſs of glory, and endleſs felicity, *Rom.* 8. 17.

Thus have I ſhewed you why Believers follow the Lamb. Now I ſhall ſhew you the Excellencies of following the Lamb.

The *firſt Excellency* is, They that follow the Lamb have the preſence of the Lamb with them.

The hundred forty and four thouſand that ſtood upon Mount *Sion*, had the Lamb with them, *Pſal.* 46. 5. *God is in the midſt of her, ſhe ſhall not be moved; God ſhall help her, and that right early. The Lord of Hoſts is with us, the God of* Jacob *is our refuge*, ver. 8. *God is in the midſt of his Church, not only to behold her, but to uphold her.* Though the Churches Enemies may be Waves to toſs her, yet they ſhall never be Rocks to ſplit her, becauſe God is in the midſt of her. This is that which comforted and ſtrengthned *David*; *yea, though I walk through the valley of the ſhadow of Death, I will fear no evil, for thou art nigh me*, Pſal. 23. 4. *When thou paſſeſt through the rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt,*

neither ſhall the flame kindle upon thee, Iſa. 43. 2. *Oh they that follow the Lamb ſhall ſtand for the Lamb,* have the preſence of the Lamb, his glorious preſence, his precious preſence, his comforting preſence, his protecting preſence, his quickning and ſanctifying preſence.

The 2*d Excellency* is, that they that follow the Lamb ſhall know the mind of the Lamb. *It is given unto you to know the myſteries of the kingdom of Heaven, but to them it is not given: And bleſſed are your eyes, for they ſee, and your ears, for they hear,* Mat. 13. 11, 16. *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you Friends, for all things that I have heard of my Father, I have made known to you,* John 17. 6, 7. Jeſus Chriſt that lies in the boſom of his Father, he unboſoms and unbowels the Heart of the Father to Believers, they know his Secrets, his Mind, his Counſel and his Will, and none knoweth it but them: *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes,* Mat. 11. 25. But they that walk with *God,* know much of the Mind of *God,* and the Myſteries of the Goſpel.

The 3*d Excellency* of following the Lamb is, they that follow the Lamb may come boldly to the Lamb. *Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need,* Heb. 6. 14. A Soul that hath intereſt in Chriſt, may come boldly to Chriſt, and ſpeak bold to him and to his

his Father, for any mercy he needeth: he may go to the throne of Grace for Grace, and open his heart to God, as one friend to another. Oh what a liberty hath Believers! Oh what a priviledge have they, that they may go to God with a holy boldneſs! the wicked proud ones of the Earth are ſo high, that the poor Saints cannot come *boldly* and *freely* to them, but they can come *boldly* and *freely* to the Lord their God: Mat. 11.8. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.*

The *fourth Excellency* is, they that follow the Lamb ſhall have all their wants ſupplied by the Lamb: *Phil.* 4. 19. *But my God ſhall ſupply all your need, according to his riches in glory, by Jeſus Chriſt. They that follow the Lamb ſhall want no good thing: Oh fear the Lord all ye Saints, for there is no want to them that fear him. The young lyons do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing,* Pſal. 34. 9,10. *The Lord is my ſhepherd I ſhall not want,* Pſ. 33. 7. *Delight thy ſelf in the Lord, and he ſhall give thee the deſire of thy heart; thou ſhalt have whatſoever thou deſireſt to have. He that hath the choiceſt good ſhall want no good. Whoſoever ſhall drink of the water that I ſhall give them ſhall never thirſt, and he that cometh to me ſhall never hunger,* John 6.35. O who would not follow the Lamb? Oh happy are they that love the Lamb.

The *fifth Excellency* is, they that follow the Lamb ſhall ſhare with the Lamb.

1. In his Divine Nature. *Whereby are given*

unto us exceeding great and precious promiſes, that by thoſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt, 2 Pet. 1. 4. That is, of thoſe Divine qualities, whereby we are made like unto God in wiſdom, and righteouſneſs, and true holineſs, *Eph.* 4. 4.

2. In his Conqueſts. The poor Saint ſhares with Chriſt in all his noble and honourable Conqueſts (1 *Cor.* 15. 15.) *over the World, Death and Hell, and over Sufferings: In all theſe things we are more than Conquerors, through him that loved us*, Rom. 8. 37.

3. They ſhare with Chriſt in his Graces. *Of his fulneſs have we received grace for grace*, John 1. 16. As a Child receives member for member, as the Paper from the Preſs receives letter for letter, as the Wax from the Seal receives print for print, or as the Glaſs from the Image receives face for face, ſo do Believers receive from Chriſt grace for grace, that is, for every grace that is in the Lamb, there is the ſame grace in us in ſome meaſure.

4. Believers ſhare with Chriſt in his glorious Titles. He is called a Son, ſo are they; a King, ſo are they; a Prieſt, ſo are they; an Heir, ſo are they; *Rom.* 8. 17. *Rev.* 5. 10. &c.

5. They ſhare with Chriſt in his Glory. *I go to prepare a place for you, I will come again and receive you unto my ſelf, that where I am, there ye may be alſo*, John 14. 3. *And the glory which thou gaveſt me, I have given them,*

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that they may be one as we are one, John 17. 22. *My ſheep hear my voice, and they follow me, and I give unto them eternal life*, John 20. 28. The Saints ſhall have the ſame glory which Chriſt himſelf hath; the Saints in Heaven are not only glorified with Chriſt, (which is a great exaltation) but they do enjoy the very ſame glory which Chriſt himſelf doth; the ſame for kind, though not for degree. The head and Members are glorified together with the ſame kind of glory: God hath not one Heaven for his Son, and another for his Saints, but one and the ſame for both. Believers ſhall be as truly glorious as Chriſt is, and eternally glorious as he is. *Our vile bodies ſhall be faſhioned like unto his glorious body, and we ſhall be glorified together with him, and appear with him in glory*, Rom. 8. Col. 3. Oh here is the excellency of following the Lamb; they that follow him ſhare with him.

The 6th. Excellency of following the Lamb is, they that follow the Lamb ſhall be protected by the Lamb. *He ſuffereth no man to do them wrong, he reproved Kings for their ſakes, ſaying, Touch not mine anointed, and do my Prophets no harm*, Pſal. 105. 14, 15. which are his Saints. *Who is he that will harm you, if ye be followers of that which is good? And if ye ſuffer for righteouſneſs ſake happy are ye? and be not afraid of their terrour, neither be troubled*, 1 Pet. 3. 13. *Fear them not, for I am with thee: be not diſmayed, for I am thy God; yea, I will ſtrengthen thee, yea, I will help thee: yea, I will uphold thee with the right hand of*

my righteousness, Isa. 40. 10. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee*, Isa. 40. 15. Who can harm a man, if God be with him and for him? He that hath the love of God, needs not care for the anger of men; A *true Believer* hath the love of *God*, the love of *Christ*, the love of *good Angels*, the love of *good Men*, and the love of all whose love is worth the having. God protects men *in his way*, but not *out of his way*; when men *appear* for God, God *appears* for men, he is good to them in affliction, and he doth them good by affliction.

The *7th Excellency* is, They that follow the Lamb shall not feel the Wrath of the Lamb, *Rev.* 2. 11. *He that overcometh shall not be hurt of the second death*, 1 Thess. 1. 10. *And to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the Wrath to come. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit*, Rom. 8. 1. *O how sad is the condition of those, who live and die without Christ, they are sent to Hell*, Psal. 9. 17. *The Wicked shall be turned into Hell, and all the Nations that forsake God; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, 2 Thess. 2 9. They shall feel and suffer the Wrath of the Lamb, because they despised the Truth of the Lamb. *Because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at nought all*

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my Counsel, and would none of my Reproof: I also will laugh at your Calamity, I will mock when your fear cometh as desolation, your destruction cometh as a whirlwind, when distress and anguish cometh upon you: then shall they call upon me, but I will not answer, they shall seek me early, but shall not find me, Prov. 1.24,25,26,27,28. Do you hear this, sinners? God will shew you no mercy, if you live in your sins, and die in your sins, be sure Hell will shew no mercy; now the Believer shall feel and suffer none of this, he is in a happy state and condition.

The 8*th Excellency* is, They that follow the Lamb shall reign with the Lamb: and this is another Excellency of following the Lamb. True Believers do reign now over the Creatures, over the pomp and pride of the world, over all spirits, over sin, over the consciences of wicked men, and over sufferings: but besides all this, they shall reign with Christ, and over those that now reign over them. *Rev.* 5.10. *And we shall reign on the earth,* Chap. 20.4. *And they lived and reigned with Christ a thousand years. And as the wicked tread down the Saints* under their feet, *Mal.* 3. The Lord doth promise that the meek shall inherit the Earth. Doth not the Scripture say, that *in the last days the mountain of the Lord's house shall be lifted up above the Hills, and shall be established in the top of the Mountains?* Isa. 2.2. *And that the Kingdoms of this World must become the Kingdoms of our Lord Jesus,* Rev. 11.15. And he that loves to see the face of his Church beauti-

ful, will e're long wipe away those bloody tears; it is not long before you will triumph and say, Cant. 2.11,12. *Lo, the winter is past, the rain is over and gone, the flowers appear on the Earth, the time of singing of Birds is come.*

The 9*th Excellency* is, They that follow the Lamb, shall sit upon the Throne with the Lamb, Rev. 3.20,21. *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne, ye also shall sit upon twelve Thrones, judging the twelve Tribes of* Israel, *Mat.* 19.28. Oh what an honour is this! what a glory is this! to sit upon the Throne with Christ; *is it not honour and glory enough for us to be in heaven, with God, and Christ, and Angels?* but we must sit upon a Throne there? Oh what an honour is this! and yet this honour shall all the Lamb's followers have.

The 10*th Excellency* of following the Lamb is, They that follow the *Lamb* shall judge the World with the *Lamb*. If you consult Sacred Records, you shall find that both God and Christ, and the Saints are said to judge the World: The Ordination is God's, the Execution is Christ's, the Approbation is the Saints. When the Apostle would stop the sinful Suits among the *Corinthian* brethren, there did not want men of *eminency* to put a period unto controversies, saith, *Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?* 1 Cor. 6. 2. Enoch, *the seventh from* Adam, *prophesied, saying,*

ing, Behold, the Lord cometh with ten thouſand of his Saints, to execute Judgment upon all, Jud. 14. 15. *When the Son of Man ſhall ſit in the Throne of Glory, ye alſo ſhall ſit upon the twelve Thrones, judging the twelve Tribes of* Iſrael, *Mat.* 19. 28. Now the World judges the Saints, but then the Saints ſhall judge the World; now they judge and condemn Chriſt in his Members. For as the World cannot endure God himſelf, ſo neither can they endure God in the Saints, and the more God dwells in the Saints, the more the World afflicts the Saints, but they that follow the Lamb whitherſoever he goeth, ſhall then ſit upon thoſe that now ſit upon them.

Thus have I ſhewed you the Excellencies of following the Lamb.

4. The Miſery of thoſe that follow not the Lamb, but the Beaſt: Oh their miſery is great in this life, but it will be greater in the other!

The *firſt Miſery* of them that follow the Beaſt is, they that follow him ſhall ſhare with him in all his plagues. *And the third Angel followed them, ſaying, with a loud voice, If any man worſhip the Beaſt and his Image, and receive his mark in his forehead or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the Cup of his Indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the Lamb,* Rev. 19. 10. Oh the plagues, the terrible plagues that ſhall fall upon the Beaſt! *Death and Mourning, and Famine and Fire,* Chap. 8. 8. The Judgments ſhall come upon all parties, and upon all degrees and conditions of

men that joyn with the Beaſt: All thoſe that do partake of his ſins, ſhall ſhare of his plagues. There is firſt a vial poured out upon the Earth, that is upon the common people, *chap.16.v.2.*

Secondly, Another Vial upon the Sea: that is, the Juriſdiction of *Rome*, *v.* 3.

Thirdly, Another Vial upon the Rivers; that is, the Miniſters, *v.* 4.

Fourthly, Another Vial is poured out upon the Sun; that is, Princes and Magiſtrates, *v.*8.

Fifthly, Another Vial alſo upon the Seat; that is, *Rome* it ſelf, the Throne of the Beaſt, *v.*10.

So that all that worſhip the Beaſt, and receive his Mark, and belong to him, whether they be high or low, rich or poor, if they do not come off from him, they ſhall ſhare with him in all his plagues: *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues*, Rev. 18. 4.

The ſecond miſery of them that follow the Beaſt, is, They ſhall cry to the Rocks, and to the Mountains of the Earth. *And the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themſelves in the dens, and in the rocks of the mountains, and ſaid to the mountains and rocks, fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who ſhall be able to ſtand?* Rev.6.15,16,17. The wicked, tho' here cloathed in Silk and Velvet, ſhall wiſh for the Mountains to cover them,

which

which would be but a poor ſhelter, *for the mountains melt at the preſence of the Lord, and the rocks rend aſunder when he is angry.* They that made others fly away from them, as innocent Lambs from devouring Wolves, ſhall be afraid of the Lamb that ſitteth on the Throne. Oh how will thoſe great men dare to appear before his Tribunal, that have ſtained the Sword of Authority with the Blood of Innocency, by turning its back againſt the vicious, and whetting its edge againſt the righteous: many an unjuſt Judge, that may be now *ſits confidently* upon the Bench ſhall then *ſtand trembling* at the Bar: Oh how will they be able to lift up their heads before Chriſt; who have lifted up their hand againſt Chriſt? *The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt*, Acts 24.26. Rev. 17.14. Inſtead of helping the Lord againſt the mighty, they help the mighty againſt the Lord, *Pſal.* 2.2. Oh how many great men are there, that make no other uſe of their greatneſs, but to be great in wickedneſs! great Swearers, great Drunkards, great Sabbath-breakers, great Perſecutors, great Adulterers, great Atheiſts, who inſtead of denying or forſaking the Devil and all his works, follow the Devil and all his works, who ſin with content, and are content with their ſins: *Thy Princes are rebellious, and companions of thieves*, Iſa. 1. 23. But the great *God* againſt whom they ſin, is greater than the greateſt, *before whom all Nations of the world are but as the drop of a bucket, and as*

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the ſmall duſt of the ballance, Iſa.40.15. *Who will not fear thee, O King of Nations, foraſmuch as there is none like unto thee; O Lord, Thou art great and thy Name is great, and thy Power is great,* Jer.10.3. He toucheth the Mountains and they ſmoak, before whom the *Devils* fear and tremble. Therefore Woe, Woe be to them that forſake him and follow the Beaſt; they ſhall cry and call for help, but there will be none to help them.

The third Miſery of thoſe that follow the Beaſt is, They ſhall be caſt into the Lake of Fire with the Beaſt. *And the Beaſt was taken, and with him the falſe Prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beaſt, and them that worſhipped his Image, theſe both were caſt alive into a lake of fire burning with brimſtone,* Rev.19.10. *The Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord & from the glory of his power,* 2 Theſſ. 1. 7, 8, 9. Oh what a dreadful thing is it, to lie under the wrath of God, to lie in burning flames and for ever to be baniſhed from the preſence of God, and his holy Angels. This will be the portion of the Beaſt's followers. Oh will they not wiſh then they had never been born? and that they might be turned into *ſtocks and ſtones*; but, alas, all their wiſhes will do them no good: Chriſt will ſay to them then, *Depart ye curſed*

into

into everlasting fire, prepared for the Devil and his Angels, Matth. 15.41,42,43. Oh ye Rulers and great ones of the earth, it will be no dishonour to your Honours, to lay your Honours at his Feet, in whose presence the Angels vail their Faces, and before whose Throne the Elders cast their Crowns, *Isa.6. Rev.*4 10. O is it not better then with patience to suffer with *Sion* and the Churches party a while, rather than to joyn with the *Romish* party, and be ruined with them in the end? Rev. 1. 12. *Here is the Patience of Saints.* Ye shall suffer a while, and be trodden down by them, and you must stay for the full accomplishment of this Promise for your deliverance: *But I will surely recompence all your Patience*; and therefore be not discouraged and faint in your minds, let not your hearts turn back unto *Egypt*, and hanker after *Rome*, those remnants of *Baal*, which God will surely destroy.

5. I shall shew you how the Lamb's followers may be known from the Beast's followers.

1. You may know them by their number; they are in number fewest: *Many are called, but few are chosen*, Mat. 3. 16. *Though all* Israel *be as the sand of the sea, yet but a remnant shall be saved*, Rom. 9. 27.

And Christ calls his flock *a little flock*, Luke 12.32. And truly Beloved, they are but few that follow the Lamb, and believe in him. The *Heathens* follow the *Devil*, the *Turks* follow *Mahomet*, the *Jews* follow *Moses*, the *Papists* follow the *Pope*, and loose *Protestants* and carnal *Professors*, they

they follow the *World, the Flesh, and the Devil; and false Teachers, false Doctrine, and false Worship; And all the World wanders after the Beast*, Rev. 13. 3. *The waters which thou sawest where the Whore sitteth, are people, multitudes, nations, and tongues*, Ch. 27. 15. Believers, tho' their Natures are the sweetest, yet their number is the smallest in Heaven, are the best; but in Hell are the most.

O dear Christians! there are but few upright Christians; there are many Thorns, but few Lillies. Many almost, but few altogether Christians.

2. By their Characters you may know them. You have Nine lovely Characters of them in this Fourteenth Chapter.

1. They stand with the Lamb upon Mount *Sion*. 2. They have their Father's Name written in their Foreheads. 3. They sing a new Song, which none can learn, but only the hundred forty and four thousand. 4. They are such as are redeemed from the Earth. 5. They are Virgin-Saints, not defiled with Women. 6. They follow the Lamb whithersoever he goeth. 7. They are redeemed from amongst men. 8. They bring their first-fruits unto *God* and to the *Lamb*. 9. *And in their mouths was found no guile, for they are without faults before the throne of God.* Oh how holy, how heavenly, how gracious, how glorious, how lovely and spiritual are these! they live in the *Lord*, on the *Lord*, to the *Lord*, and with the *Lord*; *They are a chosen generation, a royal priesthood, an holy nation, a peculiar people*, 1 Pet. 2. 9.

3. By their Spirit, they have another Spirit,

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*Num.*14.24. All the Lamb's followers are in the ſpirit of the Lamb, *Rom.* 8. 9, 16. And by that ſpirit they are led and taught, a ſpirit of holineſs, a ſpirit of meekneſs, a ſpirit of love, a free ſpirit, and a true humble and faithful ſpirit too, and for the Lord. Now as the Lamb's followers are in the *ſpirit of the Lamb*, ſo the Beaſt's followers are in the *ſpirit of the Beaſt*, which is no other than the *ſpirit of the Devil*, Eph. 2. 2. *According to the Prince of the power of the Air (the Spirit that now worketh in the children of diſobedience)* a *Spirit of Lording and Domineering*, a *Spirit of Cunning Craftineſs*, a *Spirit of Deceit*, a *Spirit of Superſtition*, a *Spirit of Perſecution and Cruelty*; and in this Spirit are all the followers of the Beaſt. Now by this you may know the Lamb's followers from the Beaſt's followers.

4. By their Name. They have another Name, a new Name, *Rev.*3.12. God gives his people honourable titles, though the Beaſt gives them reproachful titles, *God* calls them, *The dearly beloved of his Soul*, Jer.12,7. *And the Apple of his Eye*, Zech.2.8. *And his Jewels*, Mal.3.17. His Glory, his Portion, his Bride, his Friends and Children: but the Beaſt calls them Seditious Heretick, Deceivers and Deluders, Blaſphemers, and Fools, and Madmen, as if they were not worthy to have a being amongſt men: but tho' they are Ravens in the *World's* eye, yet they are Doves in *God's* eye; yea, they are ſuch Worthies, *Of whom this world is not worthy*, Heb.11.38. Now, dear Chriſtians, by this you may know the Lamb's follow-

followers from other, by the nick names the World giveth them, and by the glorious names that God giveth them.

5. By their Graces they may be known. Such as are the Lamb's followers are full of faith, full of love, full of grace and goodneſs, they are very fruitful, and bring forth much fruit, *Joh.* 15. they are called heavenly, becauſe of their heavenlineſs, *Rom.* 8. 1. And holy, becauſe of their holineſs: ſpiritual, becauſe of their ſpiritualneſs: and faithful, becauſe of their faithfulneſs: There is much of God to be ſeen in them: in their Words, Works, Duties and Converſations, *Phil.* 3. 22. *For our converſation is in Heaven.* They ſeek heavenly things, and walk by a heavenly *rule*; they eye heavenly *objects*, and are led by a heavenly *ſpirit*; they ſubmit to a heavenly *government*, & imitate heavenly ones, there is *much* of heaven in them, and *much* of them in heaven: *When I awake I am ſtill with thee*, ſaith *David.* But now the Beaſt's followers they are full too, but it is with blood and ſwearing, curſing, ſtealing, lying, blaſpheming, rebellion, and all manner of abominations and filthineſs, *Hoſ.* 4. 2. *Rom.* 3. *Rev.* 13. Now, Beloved, by this you may know Chriſt's *precious ones* from the Beaſt's *filthy ones.*

6. The Lamb's followers may be known from the Beaſt's followers, by their keeping the Commandments of God, and the faith of Jeſus, *Rev.* 13. 12. *Here is the patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jeſus*, Rev. 12. 17. *The Dragon was wroth*

wroth with the woman, and made war with the remnant of her ſeed, which keep the Commandments of God, having the teſtimony of Jeſus Chriſt. True Believers cleave to the Lord and follow him fully. But my ſervant Calib *hath followed me fully,* Num. 44.5. *And* Enoch *walked with God,* Gen. 25. *And* Noah *walked with God,* Gen. 6. 9. *Let us alſo walk in the Spirit,* Gal. 5. 25. And they follow the *Lamb* whitherſoever he goeth, they hear his Voice, they profeſs his Worſhip, and obey his Doctrine, they abhor Antichriſt, they follow not the Beaſt, nor receive his Mark, but keep their beautiful Garments of Goſpel-Innocency, and will not touch beaſtly *Babylon.*

7. By their Company; The *Lamb's* followers keep company together; *Being let go, they went to their own Company,* Acts 4.2. So they are ſaid to ſtand upon a Sea of glaſs together: *And I ſaw as it were a Sea of glaſs, mingled with fire, and them that had got Victory over the Beaſt, and over his image, and over his mark, and over the number of his name, ſtood on the Sea of glaſs, having the harps of God,* Rev. 15. 2. So they that are with the *Lamb* upon Mount *Sion,* are together, and keep together, and follow the *Lamb* together. Chriſt's faithful Witneſſes do not hear with Antichriſt's hearers, nor worſhip with them which worſhip the Beaſt; for they are come out of *Babylon,* Chap. 18. 4. *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues: Wherefore come out from amongſt them, and be ye ſeparate, and touch not the unclean*

unclean thing, and I will receive you, ſaith the Lord, 2 Cor. 6. 17. Children of *God* will not keep company with the children of wrath, for they cannot agree: *For what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols?* 2 Cor. 6. 14, 15, 16. Therefore Believers keep together, walk together, and worſhip God together: *And they that believed were of one heart and one ſoul, and continued in the Apoſtles doctrine and fellowſhip,* Acts 4. 32. Acts 2. 42. By this the Lamb's followers are known by, to wit, their Company.

8. By their Language they are known; true Believers ſpeak the Language of *Canaan*; their Language is Scripture-language; you may know them by their ſpeech, as *Peter* was known by his ſpeech: *Surely thou art one of them, for thy ſpeech betrayeth thee,* Mat. 26. 73. Their words are holy and heavenly, they ſpeak of God, and to God, and for God; and he heareth them, *Mal.* 3. 16. But the Beaſts followers ſpake wickedly, proudly, daringly, and blaſphemouſly, Chap. 13. 4. *And he opened his mouth, blaſpheming God, his Son, his Name, his Saints, and they that dwell in Heaven,* v. 6. Men are known who and what they are, and to whom they do belong, by their Language: if they are of God, and in God, they cannot but ſpeak much of God.

9. The *Lamb's* followers are known by this, they

they are more afflicted with the Churches heavineſs, than they are affected with their own happineſs. *The King ſaid, Why is thy countenance ſad? This is nothing elſe but ſorrow of heart, ſeeing thou art not ſick, why ſhould not my countenance be ſad, when the City, the place of my Fathers, lieth waſte, and the gates thereof are conſumed with fire?* Neh. 2. 3. How can *Sions* Sons be rejoycing, when their Mother is mourning? though they were the *Jews* deſolation, yet they were *Jeremiah's* lamentation. How can ſuch rejoyce in her ſtanding, that do not mourn for her falling? When the Churches Adverſaries make long furrows upon her back, we ſhould caſt in the ſeed of Tears. *Remember them that are in bonds, as being bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the body,* Heb. 13. 3. Sympathiſing with others, makes an eſtate that is joyful more happy, an eſtate that is doleful leſs heavy. *The righteous periſh, and no man layeth it to heart,* Iſa. 5. 7. We may draw up that charge againſt many now, *Amos* 6. 46. *They lie upon beds of Ivory, and ſtretch themſelves upon Couches, and eat the Lambs out of the flock, and the Calves out of the midſt of the ſtall: that drank Wine in bowls, and anoint themſelves with Ointments; but they are not grieved for the afflictions of* Joſeph. Oh that there were not too many ſuch now adays, that eat the fat and drink the ſweet, and are not troubled for *Sions* troubles: inſtead of *ſympathiſing* with them in their miſery, they are *cenſuring* of them for their miſery

ſery, but the true ſervants of God are tender & broken hearted, they weep & mourn & wring their hands for *Sions* ſins, for *Sions* breaches, for *Sions* calamities, for *Sions* deliverance, & thus they do, and will do till they ſee *Sion* on Mount *Sion* with the Lamb to be.

10. The Lambs followers are known by their love to Chriſt, and ſufferings for Chriſt, they chuſe the worſt of ſorrows, before they will commit the leaſt of ſins: *For thy ſake we are killed all the day long, and counted as ſheep for the ſlaughter*, Pſal. 44. Rom. 8. 36. *And ye ſhall be hated of all men for my names ſake*, Mat. 10. 22. *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake*, Mat. 5. 10. Love can walk on the water without drowning, and lie in the fire without burning. How ſhall we land at the Haven of reſt, if we are not toſſed on the ſea of trouble, a Believer a ſhould live above the love of life, & the fear of death. Though we cannot live without afflictions, yet let us live above afflictions. None are ſo welcome to that ſpiritual *Canaan*, as thoſe that ſwim to it through the Red Sea of their own blood. In ſuffering, the offence is done to us; in ſinning, the offence is done to God. In ſuffering we looſe the favour of men, in ſinning, we loſe the favour of God: therefore *Daniel* choſe the den of the Lion, rather than he would forſake the cauſe of the Lamb, *Dan.* 6. And the 3 Children choſe rather to ſuffer ſadly, than to ſin foully, *Dan.* 3. & *Moſes* choſe rather

ther to ſuffer affliction with the people of God than to enjoy the pleaſure of ſin for a ſeaſon, *Heb.* 11. 29. It is better to be a Martyr than a Monarch, it is better to be a Priſoner for Jeſus Chriſt, than to be a Prince without Chriſt, or againſt Chriſt.

Oh how precious, how glorious, how lovely, and how ſweet is Jeſus Chriſt to Believers? O they love him intirely, uprightly, they love his glorious Perſon, and the beauty of his Holineſs, and his Name, his Cauſe, and his Members; they will ſuffer for him, and die for him, becauſe he ſuffered and died for them, *Rev.* 12. 11. *And they loved not their lives unto the death.* Now by this all men may know the Lamb's followers from the Beaſt's followers, *viz.* by their ſorrows and ſufferings for Chriſt, for Truth, Righteouſneſs, and for Conſcience-ſake, *Heb.* 10. 34 *And they took joyfully the ſpoiling of their goods*, Heb. 11. 35.

11. The Lamb's followers are known by this, they ſeek the publick good of others, above the private good of themſelves. *I have great heavineſs and continual ſorrow in my heart: For I could wiſh that my ſelf were accurſed from Chriſt, for my brethren, my kinſmen, according to the fleſh*, Rom. 9. 2, 3. *And now, O Father, glorifie thy Son, that thy Son may glorifie thee*, John 17. 1. He prayed for glory more for the *Father's ſake* that beſtowed it, than for his *own ſake* that received it. A true Chriſtian doth not deſire grace only for this end, that God may glorifie him, but he deſires

ſires grace for this end, that he may *glorifie God*: *For ye know the grace of our Lord Jeſus Chriſt, that tho' he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich,* 2 Cor. 8. 9. Oh that the Lord Jeſus ſhould not only in pity ſave us, but in love die for us! *And David, after he had ſerved his own Generation by the will of God, fell aſleep,* Acts 13. 26. His Generation did not ſerve him, but he ſerved his Generation: not the Generation that was *before* him, for they were dead before he was living, nor the Generation that was behind him, for they were living after he *was dead*; but his own Generation; and not by his own will, but by the will of God. Old *Ely* mourned more for the loſs of his *Religion*, than for the loſs of his *Relation*. *Sam.* 14. 18. So *Moſes*, Exod. 32. 10. *Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them, and I will make of thee a great Nation.* He was no ſelf-ſeeker, but a life-preſerver. Grace doth not only make a man carry it like a man to God, but to carry it like a God, to man. Reaſon makes a man a man, but Grace makes a man a Chriſtian. Every gracious ſpirit is publick, tho' every publick ſpirit is not gracious.

As we are not born by our ſelves, ſo we are not born for our ſelves, but the Beaſts followers, and *Babylon's Merchants*, are for themſelves, and ſeek themſelves, *Yea, they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand; they all look to their own way, every one for his gain, for his quarter,*

Iſa.

Iſa. 56. 11. *And teaching things they ought not for filthy lucre ſake,* Tit. 1. 11. *Wo to you Scribes and Phariſees, for ye devour Widows houſes, and for a pretence, make long prayers, therefore ye ſhall receive the greater damnation,* Mat. 23. Theſe make not gain to ſtoop to godlineſs, but godlineſs to ſtoop to gain.

12. And laſtly, The Lamb's followers may be known from the Beaſt's followers by this, they are more for power than form, for heart than art, for matter than method, for ſubſtance than ſhew: *Having a form of godlineſs, but denying the power thereof; from ſuch turn aſide,* 2 Tim. 3. 5. As they who have the power of godlineſs cannot deny the form; ſo they who have the form of godlineſs, ſhould not deny the power. Alas, what is hearing without doing, and praying without practiſing, and preaching without reforming? God loves to ſee the Plant of Righteouſneſs loaded with the Fruits of Righteouſneſs: He beareth a greater reſpect to our hearts than he doth to our works, *I beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy and acceptable unto God,* Rom. 12. 1.

The Formaliſt, he is all for outward action, and for nothing of inward ſincerity: he is for a body without a ſoul, and a ſhew without a ſubſtance: but it is not a ſhew of outward piety that will excuſe inward hypocriſie. *For he is not a Jew that is one outwardly, neither is that Circumciſion which is outwardly in the fleſh: but he is a*

Jew

Jew which is one inwardly, and Circumcision is that of the heart, in the spirit, and not in the letter, whose praises is not of men, but of God, Rom. 2. 28, 29. *I know the blasphemy of them which say, they are Jews and are not; but are the Synagogue of Satan,* Rev. 29. They are better in their out-sides than they are in their in-sides, but Believers are better in their in-sides than in their out-sides: *The King's Daughter is glorious within,* Psal. 45. 13. The one bows but his Knee at the Name of Jesus, the other bows his Heart to the Truth of Jesus; the one only sins with the Cross, the other carries it. Oh what would not hypocritical men do for Heaven, if they might have Heaven for their so doing? but they that sail in this rotten bottom, will surely sink in the Ocean. *Who hath required this at your hands, to tread my Courts? To what purpose is your Sacrifices unto me, saith the Lord? I am full of the Burnt-offerings of Rams, and the fat of fed Beasts, and I delight not in the blood of Bullocks, of Lambs, or of He-goats.* It was not the Clay and Spittle that cru'd the blind man, but Christ anointing his eyes. It was not the troubling of the Waters of the Pool of *Bethesday*, that made them whole, but the coming down of the Angel. Alas, the Dish without the Meat will not feed us; Man may spread the Net of Duty, but its God must take the Draught of Mercy. Now by this, Beloved, you may know the Lamb's followers from the Beast's followers.

And thus I have briefly and clearly shewed you these five things: 1. What

1. What following the Lamb is. 2. Why gracious Souls follow the Lamb, whitherſoever he goeth. 3. The excellency of following the Lamb. 4. The miſery of following the beaſt. 5. How the Lamb's Followers may be known from the Beaſt's Followers. I ſhall make ſome uſe of this:

1. For examination and ſelf-tryal: Oh friends for the Lord's ſake, and for your Soul's ſake, examine your ſelves, and try your ſelves by this, that you may know whoſe you are, and to whom you do belong: *Know ye not that whom ye yield your ſelves ſervants to obey, his ſervants you are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs,* Rom. 6. 16.

Oh! who do you follow? If men, verily you have your reward; if ſin, you ſhall have ſins wages, which is eternal death; wo and miſery in this life, and Hell and Deſtruction in the other life; but if God, then you ſhall have eternal life. *Therefore be not deceived,* miſtake not *your ſelves, God is not mocked, for whatſoever a man ſows, that he ſhall reap.* Oh beloved! examine your ſelves, and try your ſelves: What is it you mind? What is it you ſeek? What is it you do? Do you follow the Lamb in his Commands, in his Teachings, in his Appointments, and in his Examples, and through Sufferings and Reproaches? Have you forſaken all and followed him? *Mat.* 19. 29 Have you taken up his Croſs and denyed your ſelves? *Mat.* 16. 24. Have you learned of him to be meek and lowly? *Mat.* 11. 29. Have you

viſited and cloathed his Members? *Mat.* 25. 35. Have you kiſſed the Son and made your peace with him? O Beloved! are you new Creatures? are you in Chriſt? are you in Faith? *Know ye not if Chriſt be not in you, ye are reprobates?* 2 Cor. 13. 5. The ſecond Uſe is Exhortation.

O Beloved! let me beſeech you for your precious and immortal Souls ſake, to come out of *Babylon*, from the Beaſt's Image, and from his Worſhip, and from his Mark, that you may not be defiled: O come away to Jeſus Chriſt. *Ariſe, my love, and come away,* Cant. 2. 10. *Come unto me all ye that labour and are heavy laden, and I will give you reſt,* Mat. 11. 21. O ſinners! he calls you to come to him, will you not go? we muſt forſake ſin, and embrace vertue; put off the Old man, and put on the New man, we muſt have Repentance and Mortification, a dying unto ſin, and living unto righteouſneſs; from the love of earthly things, to the deſire of heavenly things. Our bodies and ſouls muſt come away unto Chriſt; becauſe our bodies and ſouls are the Temples of the Holy Ghoſt: We muſt come away from the enticements of the fleſh, the allurements of the world, and ſuggeſtions of the Devil, and from the Whore of *Babylon*, and from all her inventions and traditions, *Rev.* 18. 4. That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God; and that ye may live in Chriſt, as Chriſt lives in the Father. O what more happy than to live for ever, and ſo to live for ever

ver, as Christ himself liveth? surely that is a blessed and glorious life. This is a believers life.

2. Labour more and more to be like those that follow the Lamb fully: they are very holy and pure: they are called Virgins.

1. For their Chastity, *That I may present you as chast Virgins unto Christ*, 2 Cor. 2. 11. These love Christ with a chast, but not with an adulterous love.

2. For their purity, they are Virgin-Saints, they are not defiled with the Whore of *Babylon*, but have kept themselves from her Idolatry & Superstition, and from her sin and wickedness: And in their mouth was found no guile.

Believers are stiled and titled Heaven, Christ's Members are glorious Members: They are called Heaven for two Reasons.

1. Because there is much of Heaven in them.

2. Because there is much of them in Heaven.

1. There is much of Heaven in Believers, much of God, much of Christ, and much of the Spirit. *Of his fulness have all we received grace for grace*, John 1. 16. The glory of God, the knowledge of God, the presence of God, the love of God, the holiness of God, the joys of God; these are the things that make Heaven to be Heaven: Now there is much of these in Believers, therefore they are called Heaven. We are taken into communion with Angels; and our communion with the Angels in a great measure doth consist in bearing a part with them in praising God, it is the Action of Heaven. Be-

lievers are holy ones, and have glorious Gifts.
1. *The Lord's portion*, Deut. 32. 9. 2. *His pleasant portion*, Jer. 12. 10. 3. *His inheritance*, Isa. 19. 25, 4. *The dearly beloved of his soul*, Jer. 19. 7. 5. *God's Treasure and peculiar Treasure*, Exod. 12. 5. 6. *His glory*, Isa. 46. 13. 7. *The house of God's glory*, Isa. 60. 7. 8. *A Crown of glory*, Isa. 62. 3. 9. *A Royal Diadem*: In the same place. 10. *The glory of God*, Jer. 3. 17. 1. *Golden Candlesticks*, Rev. 1. 12. 12. Kings. Rev. 5. 10. And in my Text, *Heaven*.

There is as much difference between the Church of God and other men, as there is betwixt Gold and Dirt, as betwixt Diamonds and Pebbles, in the Lord's esteem; they are to God above all People: *The righteous is more excellent than his neighbour*, Prov. 12. 29. Oh how precious, how happy, how blessed and glorious are Believers? They are called Heaven.

2. Believers are called Heaven because there is much of them in Heaven.

1. Their thoughts are in Heaven, *Psal.* 139. 18. 2. Their desires are in Heaven, *Psal.* 73. 25. 3. Their affections are in Heaven, *Col.* 3. 2. 4. Their hopes are in Heaven, *Tit.* 2. 14. 5. Their conversations are in Heaven, *Phil.* 3. 20. 6. Their hearts are in Heaven, *Mat.* 6. 21. 7. Their Alms are in Heaven, *Luke* 10. 20.

O there is much of Believers in Heaven: their souls are in Heaven, when their bodies are walking upon the Earth; they live in Heaven whilst they are on the Earth, and they come to

Heaven

Heaven, when they leave the Earth, *Epheſ.* 2. 6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* The Saints are ſet in heavenly places, heavenly Dignities, heavenly Priviledges, heavenly Prerogatives. The Saints of the high God are ſet in high places. The true Church is that ſpouſe that is fair and beautiful, *Cant.* 2. 14. Oh the Church of Chriſt is lovely and glorious.

1. Glorious in her Head. 2. Glorious in her Titles. 3. Glorious in Giſts and Graces. 4. Glorious in her Offices. 5. Glorious in her Priviledges. 6. Glorious in her Members.

O the Church of Chriſt is a holy Church, & a glorious Church; *That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh,* Eph. 5. 27. *They are not defiled, they are Virgins, and in their mouths is found no guile. Now he that has an ear to hear, let him hear.*

I ſhall exhort you that are members of the heavenly Church.

1. To ſeek heavenly things before and above all things elſe: Let your hearts be filled with heavenly knowledge, and heavenly riches.

2. Delight in heavenly things; let it be your heaven upon earth, to ſerve the God of Heaven.

3. Act by heavenly Principles. 4. Have a holy dependance upon God. For Direction. For Protection. For Aſſiſtance. For a Bleſſing.

5. Eye heavenly Objects, God, Chriſt, and the Spirit. 6. Imitate heavenly ones; follow them

that follow Christ. 7. Walk by a heavenly Rule walk according to the Laws of Heaven.

8. And lastly, Live much in Heaven. Your Father is in *heaven.* Your Head is in *heaven.* Your Husband is in *Heaven.* Your King is in *Heaven.* Your Treasure is in *Heaven.* Your Crown is in *Heaven.* Your Wages are in *Heaven.* And where should you be but in Heaven? *Knowing in your selves that ye have in Heaven a better, and an enduring Substance,* Heb. 10. 34. *For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, and a house not made with hands, eternal in the Heavens,* 2 Cor. 5. 1. O these are blessed and holy ones. *And they that are with him, are called and chosen, and faithful,* Rev. 17. 14. Oh labour to be like those in purity and piety, in holiness and humbleness, in meekness and patience, in faithfulness and uprightness, in spiritualness and in all godliness. 3. Follow the Lamb out of *Babylon. And they cryed with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our bloud on them that dwell on the Earth?* Rev. 6. 10. *And another Angel came out of the Temple, crying with a loud voice to him that sate on the Cloud, Thrust in thy Sicle and reap, for the time is come for thee to reap, for the harvest of the Earth is ripe. And he that sate on the Cloud, thrust in his Sicle on the Earth, and the Earth was reaped, and another Angel came out of the Temple which is in Heaven, he also having a sharp Sickle,* Rev. 14. 15. 16. 17. The Whore of *Babylon* shall be de-

deſtroyed with a double Deſtruction. Her walls ſhall fall down, Her Wall of Power; Her Wall of Policy: Her Wall of Maintenance: And that for theſe Reaſons. 1. Becauſe ſhe hath corrupted Religion, and that both in Doctrine and Worſhip. *Babylon is fallen, is fallen, that great City, becauſe ſhe made all Nations drink of the Wine of the wrath of her fornication,* Rev. 14. 8. Chap. 18. 3.

2. Becauſe ſhe hath poyſoned the Kings of the Earth. The Whore of *Babylon* hath been the great corrupter of Kings. *And I ſaw three unclean ſpirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet: for they are ſpirits of Devils, working Miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the Battle, of the great day of God Almighty,* Rev. 16. 13, 14. Chap. 17. 2.

3. For her cruelty: *In her was found the blood of the Prophets, and all the Saints that were ſlain upon the earth,* Chap. 18. 24. *And I ſaw the Woman drunk with the blood of the Saints; and with the blood of the Martyrs of Jeſus: and when I ſaw her, I wondred with great admiration,* Chap 16. 6.

4. Becauſe her ruine and deſtruction is publiſhed, and ſo proclaimed over the world. *And he cryed mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of Devils,* Chap. 18. 2. Chap. 14. 8.

5. It is the great deſign that Chriſt hath in the latter days of the World, to deſtroy Anti-

Chriſt. *The Lamb ſhall overcome them, for he is Lord of Lords, and King of Kings* Chap. 17.14. *his eyes were as a flame of fire, and on his head were many Crowns, and he was cloathed with a Veſture dipt in blood, and his name is called, The Word of God, and out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the Nations.* Chap. 19. 12.

6. Becauſe he hath greatly inſulted and triumphed over the Lords people in their miſeries and calamities, *And they that dwell upon the Earth, ſhall rejoyce over them, and make merry, and ſend gifts one to another,* Rev. 1. 10.

7. Becauſe of all the Churches enemies that ever were, This is the cruelleſt enemy. The fourth Beaſt is worſe than any of the former Beaſts. *And behold a fourth Beaſt, dreadful and terrible, and ſtrong exceedingly, and it had great iron teeth, and it was divers from all the Beaſts that were before it,* Dan. 7. 7. Rev. 18. 14.

8. It is the expectation of all the Saints, that *Babylon* be deſtroyed, and thrown like a Milſtone, *Chap.* 18.21. Now God that hath raiſed this expectation in the hearts of his People, he will not fruſtrate their expectation, he will fulfil their Petitions.

9. God hath promiſed to deſtroy the Scarlet Whore, becauſe ſhe hath deſtroyed his Saints, and ſhe is to be rewarded as ſhe hath rewarded others, *Chap.* 15. 5. 6. *Chap.* 18. 8.

1. The Whore of *Babylon* ſhall be deſtroyed, becauſe ſhe truſteth in the Arm of fleſh and glorieth in her ſtrength and riches. *How much ſhe hath*

hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a Queen, I am no Widdow, and ſhall ſee no ſorrow; therefore ſhall her plagues come, Chap. 18. 7. Now beloved conſider of this and think, of this, and keep your ſelves from *Babylon*, that ye do not partake of her ſins, leaſt ye receive of her plagues. O poor ſinners! if you have any love to your ſouls, if you have any mind to be ſaved, follow the Lamb, that you may be ſaved by the Lamb.

He leads poor ſouls from darkneſs to light. From death to life. From vice to virtue. From Satan to God. From poverty to plenty. From ſorrow to joy. From miſery to glory. From an earthly Kingdom to an heavenly Kingdom.

Come ye bleſſed of my Father, inherit the Kingdom, Mat. 25. 34.

Oh the Kingdom which Chriſt leads poor ſouls to, is,

1. A rich Kingdom. 2. A peaceable Kingdom. 3. A righteous Kingdom. 4. A bleſſed Kingdom. 5. A glorious Kingdom. 6. A ſatisfying Kingdom 7. An univerſal Kingdom. 8. An everlaſting Kingdom.

Oh follow the Lamb, follow the Lamb, that you may be for ever glorified with the Lamb and by the Lamb.

FINIS.

Chriſt's Voice to *LONDON.*

AND

The Great Day of God's Wrath.

Being the Subſtance of two Sermons, preached in the City, in the time of the ſad *Viſitation.* Together with the neceſſity of *Watching* and *Praying.* *With a ſmall Treatiſe of* Death. By *William Dyer,* a Servant of Jeſus Chriſt.

REV. 3. 10.

Behold, I ſtand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

THE Holy Scriptures are the Myſteries of God, Chriſt is the Myſtery of the Scriptures, Grace is the Myſtery of Chriſt, 1 *Tim.* 3. 16. The Lord Jeſus is our life, and the way to life, 1 *Cor.* 1. 7. To know him ſavingly, believingly, and experimentally, is life eternal, *Joh.* 7. 3. *I am the way,* ſaith Chriſt, *Joh.* 14. 6.

The old and good way, *Jer.* 6. 16. The new and living way, *Heb.* 10. 20. The ſtrait and narrow way, *Mat.* 7. 14. And becauſe poor ſinners are by nature the Children of Wrath, and all gone out of the way, having their underſtandings darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their hearts, *Epheſ.* 4. 18. Are become wretched, and miſerable and

poor

poor, and blind, and naked, like to the *Laodiceans*, ſpoken of in this Chapter, *v.* 27.

Therefore the Lord Jeſus, who is full of Love, full of Grace, and full of Pity to poor loſt ſinners, doth graciouſly invite them to come to him, that he may enrich them with his Gold, cloath them with his white Rayment, and anoint their Eyes with his Eye-ſalve, that they may ſee, *v.* 18. And further to ſhew his willingneſs and readineſs to ſave Souls, he tells us in the Text, *That he ſtands at the door and knocks, that if any man hear his Voice, and opens the door, he will come in unto him, and will ſup with him, and he with me.*

In theſe words you have three general parts.

1. God's gracious offer to man, *Behold ſtand at the door and knock.*

2. Man's duty in relation to God's gracious offer, *If any man hear my voice and open the door.*

3. God's gracious promiſe in relation to Man's duty, *I will come in to him, and ſup with him, and he with me.*

Theſe words being thus opened, there flows from them theſe four points of Doctrine.

Doct. 1. *That there is marvellous willingneſs in the heart of God and Chriſt, to ſave and receive poor loſt ſinners.*

Doct. 2. *That the hearts of poor ſinners are barr'd and bolted againſt the Lord Jeſus.*

Doct. 3. *That it is our duty, and great concernment of all men whatever, to hear God's voice and to open the door.*

Doct.

Doct. 4. *That whoever will but hear Christs Voice, and open the Door, he will come into them, & sup with them, and they with him.*

Neither time nor ſtrength, Beloved, will give me leave to handle all theſe Doctrines apart, therefore I ſhall inſiſt but upon one of them, which is the ſecond, *That the hearts of poor ſinners are barr'd and bolted againſt the Lord Jeſus.*

In the proſecution of this point, I ſhall do three things.

1. Open it, that ye may ſee it. 2. Prove it, that you may believe it. 3. Apply it, that you may receive it.

1. In the opening of it, there are three things to be explained.

Firſt, The *Barrs*. 2. The *Voices*. 3. The *Doors*.

1. I ſhall ſhew you what the *Barrs* are that bolt the door of ſinners hearts againſt Chriſt.

Beloved, they are ſix. Firſt, the Bar of Ignorance. 2. The bar of Unbelief. 3. The bar of ſelf-conceitedneſs. 4. The bar of earthly mindedneſs. 5. The Bar of Prejudice. 6. The bar of hardneſs of heart.

Theſe (my beloved) are the curſed barrs which bar God and Chriſt, and the holy Spirit out of the heart.

I ſhall begin firſt with the bar of Ignorance and in that I ſhall ſhew you theſe three things.

1. What Ignorance is. 2. What ſinners are Ignorant of. 3. The miſchievouſneſs of this ſin of Ignorance.

And 1. What Ignorance is: Ignorance is the want

want of knowledge, or darkneſs, of the underſtanding, for ſo ſaith the Apoſtle *Paul*, Eph. 4. 8. *Having the underſtanding darkned, being alienated from the life of God, through the Ignorance that is in them, becauſe of the blindneſs of their heart.* Here you may ſee what Ignorance is, the Apoſtle calls it darkneſs and blindneſs: So likewiſe in 2 *Cor.* 4. 3, 4. *But if our Goſpel be hid, it is hid to them that are loſt, on whom the God of this world hath blinded the minds of them that believe not, leſt the light of the Glorious Goſpel of Chriſt who is the Image of God, ſhould ſhine unto them.* So that Ignorance is darkneſs of mind, blindneſs of heart, and want of knowledge and ſpiritual underſtanding in the Soul.

Secondly, What are Sinners ignorant of?

Anſw. 1. They are ignorant of God, they are ignorant of Chriſt, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own Miſery, they are ignorant of the neceſſity of a change, of being born again, of being new Creatures, of being converted and turned from darkneſs to light, from death to life, and from the power of Satan to the living God, ſuch things as theſe I ſay, they are ignorant of, and this is that which keeps poor ſouls from going to Chriſt. O beloved! we have many of thoſe amongſt us, who are thus ignorant. It was ſaid of the Prieſts, the Sons of *Ely*, that they were Sons of *Belial*, and knew not the Lord, 1 *Sam.* 2. So in the Propheſie of *Jeremiah*, Chap. 2. 8. It is ſaid, the Prieſts ſaid

not

not, where is the Lord? and they that handle the Law, know me not. So the Phariſees were blind leaders of the blind, *Mat.* 15. 16. Would to God there were no ſuch amongſt our Prieſts this day: May not that charge be drawn up againſt us now, as was againſt *Iſrael*? *Hoſ.* 4. 1. Becauſe there is no truth, nor mercy, nor knowledge of God in the land; by ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood, therefore the land mourneth, and my people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me; ſeeing thou haſt forgotten the Law of thy God, I will alſo forget thy Children: they eat up the ſins of my people, and ſet their hearts on their iniquity, and they are like People, like Prieſt. Thus men err, not knowing the Scriptures, *nor the power of God.* Mat. 22. 29.

3. The miſchievouſneſs of this ſin of ignorance.

1. Ignorance is that which keeps men from knowing of God. 2. Ignorance is that which keeps men from pleaſing God. 3. Ignorance is that which keeps men from coming to God. 4. Ignorance hinders men from having a propriety in God.

5. Ignorance is that which hardens the hearts againſt God. O curſed and miſchievous Ignorance! What ſin like unto this? This is that which darkens, which hardens, which blinds and bars the door of ſinners hearts againſt Chriſt.

O that thou hadst known (said our dear Lord) the things that belong to thy peace, *Luke* 19. 22. But because they are a people of no understanding, therefore he that made them, will have no mercy on them, & he that formed them will shew them no favor, *Isa.* 27. 11. Thus (my Beloved) I have shew'd you what a wretched & miserable state such are in, that are thus ignorant.

2dly, The second Bar is Unbelief, which bars and bolts Christ out of the heart: This is that which makes men,

1. That they give no credit to the report of the Gospel. 2. Neither do they yield that loveing and loyal subjection to Christ as their Lord where unbelief is.

Where unbelief is, it keeps off the heart from confidently depending upon Christ; for that which is to be had in him, and so keeps Christ out of our souls; it is that which clips the wings of his mercy, *Heb.* 3. *ult.* it is that which holds the hands of his power, *Mat.* 3. 58. And he did not many mighty works there, because of their Unbelief. It is that which lets the soul into perdition, *Joh.* 8. 24. *Rev.* 11. 7. The Unbelieving shall have their Portion in the Lake of Fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God, *Heb.* 3. 12. Take heed Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to day, least any of you be hardned. O Beloved!

Un-

Unbelief is that alſo which gives God the lye, he that believeth not in God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son, 1 *John* 5. 10. They believe not his promiſes, fear not his threatnings, nor hearken to the voice of his word, though he ſets Life and Death before them, Heaven and Hell, bitter and ſweet, yet they go on in the imagination of their hearts, to add ſin to ſin, putting the evil day far away, but draw iniquity with the cords of vanity, and ſin (as it were) with a Cart-rope. O beloved! this is the ſtate and condition of Unbelievers, and this is one of the Bars that bolts Chriſt out of the heart, as all Believers are in a ſtate of Salvation, ſo all Unbelievers are in a ſtate of Damnation, for *he that believeth not is condemned already*, Joh. 3. 18.

3. The third Bar is ſelf-conceitedneſs, which bars and bolts the Lord Jeſus out of the heart.

1. A ſelf-conceited man, is one which ſuppoſes himſelf to be what he is not, *Gal.* 6. 3. *If any man think himſelf to be ſomething when he is nothing, he deceiveth himſelf.*

Secondly, A ſelf-conceited man is one that glorieth in his works, and deſpiſeth others, *Luke* 18. 9, 10. And he ſpake this Parable unto certain which truſted in themſelves, that they were righteous; and deſpiſed others. The Phariſee ſtood and prayed thus with himſelf: God, I thank thee, that I am not other men are, Extortioners, Unjuſt, Adulterers, or even as this Publican. But the Publican, whom he deſpiſed,

went

went away rather juſtified: for every one that exalteth himſelf ſhall be abaſed.

3. A ſelf conceited man is the fartheſt from heaven of any man: *Verily I ſay unto you, That Publicans and Harlots go into the Kingdom of Heaven,* before you, ſaith our Saviour to the ſelf-conceited Phariſees, Mat. 21. 31.

4. A ſelf-conceited man, is one that liveth the moſt ſecureſt in a ſtate of ſin and miſery, and boaſts, I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt, *Deut.* 29. 19.

5. A ſelf-conceited man is the hardeſt to be wrought upon, and convinced of the ſtate and condition that he is in of any man, becauſe he thinks himſelf righteous and holy enough, and good and ſound enough: Thus it was with the Scribes and Phariſees, who had ſuch high thoughts *of* themſelves, that they thought *themſelves* to be the moſt holy perſons in the world: mark what Chriſt ſaid to them, *Joh.* 9. 12. The whole need not a Phyſitian, but they that are ſick; I came not to call the righteous but ſinners to repentance. So alſo it is ſaid, *Joh.* 7. 48. Have any of the Rulers, or of the Phariſees believed on him? Note, theſe were very hard to be convinced and brought to own the truth.

6. A ſelf-conceited man is one that thinks that God is made up of nothing but mercy, and therefore he lives in his ſins, and pleaſeth himſelf with this, that God is merciful, he lying ſtill in the ditch of ſin, and crying, God help, but

but never endeavoureth to come out; but thô the Lord waiteth to be gracious; yet the Lord is a God of Judgment, *Isaiah* 30. 18. O this is the sad and miserable condition of a self-conceited man: This is that which keeps him from closing with *Christ*; this is that cursed Bar that bolts the doors of sinners hearts against Christ.

The fourth Bar is earthly mindedness.

1. An earthly minded man is one that minds the things of this world, more than he doth Jesus Christ, this was the case of that young man in the Gospel, which came to Christ, and asked him, saying, What good thing shall I do to inherit eternal Life? Jesus bids him keep the Commandments: *he saith unto him, all these have I kept from my youth up: What lack I yet? Jesus saith unto him, if thou wilt be perfect, sell that thou hast and give to the poor, and thou shalt have treasure in Heaven:* But he being an earthly minded man, would not embrace the Counsel of Christ, *but went away sorrowful, for he had great possessions*, Mat. 19. 21, 22.

2. An earthly minded man is one that will leave the work of God, to embrace the present world, this was *Paul*'s complaint of *Demas*, 2 Tim. 4. 10. *For* Demas *hath forsaken me, having loved this present world.* So also in Phil. 2. 21. he saith, *That all seek their own, not the things that are Jesus Christ's.*

3. An earthly-minded man is one that will preach false Doctrine for the love of Mony and filthy lucres sake, 1 *Tim.* 7. 10. For the love of Money

money is the root of all evil, which while some have coveted after, they have erred from the faith, *Tit.* 1. 10. 11. For there are many unruly and vain talkers and deceivers, which teach things they ought not, for filthy lucres sake, 2 *Pet.* 2. 15. Which have forsaken the right way, and are gone astray, following the way of *Balaam*, the Son of *Bosor*, who loved the wages of unrighteousnes. O beloved! I could wish that this were not too much practised in this our day; but alas! what shall I say? Such is the earthly mindedness of many of the Priests, that I may say of them, as the blessed Apostle *Paul* said of some of his days, *Phil.* 3. 10. *Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.*

4. An earthly-minded man is one that trusteth in his riches, and not in God, *Prov.* 11. 28. *He that trusteth in his riches shall fall*, Psal. 49. 6. *They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransome for him; therefore if riches do increase, set not thy heart upon them*, Psal. 62. 11. *The blessed Apostle Paul doth charge them that be rich in this world, that they trust not in uncertain riches, but in the living God, who giveth us all things richly to enjoy*, 1 Tim. 6. 17. Thus you may see my beloved, that whosoever trusteth in uncertain riches, more than in God, is an earthly minded man; it is that which bars men out of the Kingdom of Heaven: they are the words of Christ

to

to his Diſciples, *Mark* 10. 24, 25. *How hard is it for them that truſt in riches, to enter into the Kingdom of God? It's eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God.* O beloved! it is a ſnare, it is Idolatry, *Col.* 3. 5. *And covetouſneſs, which is Idolatry.* It is the root of all evil; 1 *Tim.* 6. 10. *For the love of money is the root of all evil: Thus Earthly-mindedneſs, or covetouſneſs, is another great ſin, that keepeth Souls from going to Chriſt for life and ſalvation. And they with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it, I pray thee have me excuſed. And another ſaid, I have bought five yoak of Oxen, and I go to prove them, and I pray have me excuſed. And another ſaid, I have married a Wife, and therefore I cannot come*, Luke 14. 18, 19, 20.

The fifth Bar is Prejudice, which bars Chriſt out of the heart; wicked and ſinful men have a great Prejudice againſt Chriſt, that is againſt theſe three things of Chriſt.

1. They have a Prejudice againſt his Doctrine or Worſhip: *Many therefore of his Diſciples, when they heard this, ſaid, This is an hard ſaying, who can bear it? From that time many of his Diſciples went back and walked no more with him*, Joh. 6. 60. 66. *And they queſtioned among themſelves, ſaying, What thing is this? what new Doctrine is this?* Mat. 11. 11. Sinners have a great prejudice againſt the Doctrine & Worſhip of Chriſt, they think it too pure, too ſpiritual, and too power-

powerful for them to bear.

2. They have a great Prejudice againſt the Miniſters (or Ambaſſadors) of Chriſt: they ſay of them, as *Ahab* did to *Micaiah*; *I hate him, for he never propheſies good of me,* 1 King. 22. 8. So in 1 King 18. 17. Ahab *ſaid unto Elijah, Art thou he that troubleſt Iſrael? So Jeremy complains of this, ſaying, I am in deriſion daily every one mocketh me, becauſe the word of the Lord was made a reproach unto me, and a deriſion daily,* Jer. 28. 7, 8. So in Acts 24. 5. *It is ſaid of Paul, For we have found this man a peſtilent fellow, and a Mover of Sedition among the Jews throughout all the world, and a Ringleader of the Sect of the* Nazarenes; and is according to the words of our Bleſſed Lord, Mat. 10 22. *And ye ſhall be hated of all men for my name ſake.*

3. Sinners have a great prejudice againſt the Members of Chriſt; and that for four reaſons.

1. Becauſe they are poor, Luke 11. 22, 23. 1 Cor. 1. 16. to 30. 2 Cor. 1. 1. *Or deſpiſe ye the Church of God, and ſhame them that are poor.*

1. Becauſe they are but a few, Luke 2. 32. 20. Mat. 7. 14. Deut. 7. 7. For ye were the feweſt of all people, Rev. 3. 4. Thou haſt a few names in *Sardis*, which have not defiled their garment.

2. Becauſe they are unlearned in the account of men; this is ſaid of Chriſt, John 17. 15. How knoweth this man Letters, having never Learned; alſo of *Peter* and *John* it is ſaid, Acts 4. 13. And when they perceived they were unlearned and ignorant men, they marvelled; and they took

took knowledge of them, that they had been with Jesus, Are ye all deceived? Have any of the Rulers or of the Pharisees believed on him? but this People who knoweth not the Law are curſed, John 7. 47, 48.

4. Becauſe they will not conform to mens inventions, See 2 Chron. 11. 13, 14. and the Prieſts and the Levites, that were in all *Iſrael*, reſorted to *Rehoboham* out of all their Coaſt; for they left their Suburbs, and their poſſeſſions, and came to *Judah* and *Jeruſalem*, for *Jeraboham* and his Sons had caſt them *off* from executing the Prieſts office before the Lord: and after them, out of all the Tribes of *Iſrael*, ſuch as ſet their hearts to ſeek the Lord God of *Iſrael*; came to *Jeruſalem* to ſacrifice to the Lord God of their Fathers, ver. 16. See Dan. 3. 18. *Be it known unto thee, O King that we will not ſerve thy God, nor worſhip the golden Image that thou haſt ſet up.* Alſo in Mat. 15. 2. *Why do thy Diſciples tranſgreſs the tradition of the Elders, for they waſh not their hands when they eat bread? but Jeſus ſaid unto them, why do ye alſo trangreſs the Commandement of God by your tradition? See alſo* Acts 5. 28, 29. *Did not we ſtraitly command you, that you ſhould teach no more in his name? and behold you have filled* Jeruſalem *with your Doctrine, and intend to bring this mans blood upon us. Then* Peter *and the other Apoſtles anſwered and ſaid, we ought to obey God rather than man, See* Col. 2. 21, 22. *Touch not, taſt not, handle not, which are all to periſh with the uſing, after the Commandments and Doctrines*

ctrines of men. O my dear Brethren! this curſed ſin of Prejudice is that which keeps ſinners from receiving the truth in the love of it, and a Bar which bolts Chriſt out of the heart.

The ſixth Bar is hardneſs of heart, which bolts the hearts of ſinners againſt Chriſt, and they are hardned.

1. Againſt God, *Job* 8. 4. *Who hath hardned himſelf againſt him, and proſpered?*

2. Their hearts are hardned againſt his mercy, that it doth not draw them, *Rom.* 2. 4, 5. Or deſpiſeſt thou the Riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to Repentance; but after thy hardneſs, and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous Judgment of God.

3. Their hearts are hardned againſt his judgments, that they do not tremble at them, as it is ſaid, *Exod.* 8. 32. *And* Pharaoh *hardned his heart at this time alſo, neither would he let the people go; and it is alſo ſaid,* Jer. 5. 22. *Fear ye not me, ſaith the Lord, and will ye not tremble at my preſence?*

4. Their hearts are hardned againſt his Word that it doth not reform them, *Prov.* 19. 1. *He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy. Seeing thou hateſt Inſtruction, and caſteth my Word behind thee,* Pſal. 50. *See in* Jer. 4. 16. *As for the Word which thou haſt ſpoken to us in the*

Name

Name of the Lord, we will not hearken to thee, but we will certainly do whatsoever cometh out of our own mouth.

5. Their hearts are hardned against the spirit of God, that it doth not melt them, *Gen.* 6. 3. *My spirit shall not always strive with man.* As *Stephen* said to the *Jews*, Acts 7. 51. *Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your Fathers did, so do ye.*

6. Their hearts are hardned against all the means of Grace, or gracious invitations from the people of God: *But they refuse to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts sent to them by his spirit in the former Prophets*, Zech. 7. 11, 12. *They are like the deaf Adder that stoppeth his ear, which will not hearken to the Voice of the Charmer, charming never so wisely*, Psal. 58. 5. O dear Friends, this is another Bar which bolts Christ out of the hearts of poor sinners: Thus beloved, I have shewed you what the Bars are that bolt the door of our hearts against Christ, that we do not hear his voice and open the door.

2. The second thing which is here to be explained, is, What this voice is which sinners are to hear? It is the voice of Christ, he is speaking to poor sinners to open the door of their hearts that he may come in and sup with them. There are two sorts of voices by which Christ speak-

eth

eth to the ſoul? inward Voices, and outward Voices. 1. Inward Voices.

1. The Voice of Conſcience. The Lord Jeſus ſpeaks to ſinners by their Conſcience, it is ſaid of the Jews, *John* 8.9. They were convicted by their own Conſciences: ſo *Paul* ſaith, *Rom.*9.1. *My Conſcience beareth me witneſs: and of the Gentiles, Paul* ſaith, Rom. 2. 15. *That they did by Nature the things contained in the Law, their Conſciences alſo bearing them witneſs:* as *Paul* ſaith, 2 Cor. 1. 12. *our rejoycing is this, the teſtimony of a good Conſcience,* O friends! God preached *to* you many *times* by your Conſciences which ſpeaketh to you ſecretly and powerfully, condemning and reproving you for *your iniquities.* O therefore hear the Voice of Conſcience, for it is the Voice of Chriſt! hear (I ſay) and hearken to it, and let Chriſt in, that he may ſup with you.

2. Chriſt ſpeaks to us by the Voice of his Spirit, as he did to the whole world, *Gen.* 6. 3. *My Spirit ſhall not always ſtrive with man*; and as he did to the Jews, *Acts* 7. 51. *Ye do always reſiſt the Holy Ghoſt, as your Fathers did, ſo do you.* So in John 16. 8. *Chriſt tells us that the Spirit ſhould convince the World of ſin, of righteouſneſs, and of Judgment.* O the ever bleſſed God ſpeaks to the World by his bleſſed Spirit, ſtriving with them, convincing of them, and reproving them for their iniquities that their ſouls may believe in him, and live with him to all Eternity.

2. There are outward Voices, by which Chriſt ſpeaks to Sinners.

1. By the Voice of his Word, which is the preaching of the Goſpel, that is, the Word of Reconciliation. O ſinner, when thou heareſt the Word read, thou heareſt the Voice of Chriſt, *Col.* 1. 5. *Whereof ye heard before in the Word of the truth of the Goſpel*; as Chriſt ſaith, *Joh.* 5. 39. *Search the Scriptures, for they are they that teſtifie of me.* The voice of the Scriptures is the voice of Chriſt, and as Chriſt ſpeaks to us by them here, ſo he will judge us by them hereafter, *Rom.* 2. 16. *God will judge the Secrets of men by Chriſt Jeſus, according to my Goſpel*, Joh. 12. 48. where ſaith Chriſt, *The word that I have ſpoken, the ſame ſhall judge him in the laſt day.*

2. Chriſt ſpeaks to ſinners by the voice of his Rod, by afflictions and tribulations, and judgment, *Mic.* 6. 5. *The Lord's voice crieth unto the City, and the man of Wiſdom ſhall ſee thy Name: hear ye the Rod, and who hath appointed it.*

3. Chriſt ſpeaks to ſinners by the voice of his ſervants, as in *Iſa.* 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his Servants?* So in 2 *Cor.* 5. 29. *Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead be ye reconciled to God*: So Mat. 18. *He that heareth you, heareth me.* O ſinners! Chriſt ſpeaks to you by the voice of his Servants, by his Miniſters, and Members, who beſeech you, and intreat you to be reconciled, that you may have peace with God through Jeſus Chriſt. Having thus briefly ſhewed you what the Voices are.

3. I

3. I ſhall in the third place come to ſhew you what the door is that Chriſt ſtands and knocks at, which ſinners are to open and let him in.

1. The firſt door which ſinners ſhould open unto Chriſt, is the door of their thoughts, I ſay, we muſt open the door of our thoughts to him, that God may be in our thoughts, and Chriſt in our thoughts, and the ſpirit of life and power in our thoughts, and Eternity in our thoughts, Heaven and Judgments in our thoughts: *Keep this for ever in the imagination of the thoughts of thy heart*, 1 Chron. 29. 18. *How precious alſo are thy thoughts unto me, O God, how great is the ſum of them*, Pſ. 139. *In the multitude of my thoughts within me, thy comforts delight my ſoul*, Pſal. 94. 19. O! this is the door of our hearts which Believers open to their beloved Lord.

2dly, The ſecond is the door of Conſideration which ſinners ſhould open to Chriſt, O that they were wiſe, *and underſtood this, that they would conſider their latter end*, Deut. 3. 2. 29. *The Ox knoweth his owner, and the Aſs his Maſter's Crib, but Iſrael doth not know my people, doth not conſider*, Iſa. 3. 1. *The tabrets and pipe, and harp, and wine, are in their Feaſt, but they regard not the Work of the Lord, neither conſider the operation of his Hands*, Iſa. 5. 12. But now thoſe that have opened this door to Chriſt, they conſider their ways, *The upright conſidereth his ways*, Prov. 21. 29. *And the wondrous works of God*, Job 37. 14. *And what great things God hath done for him*, 1 Sam. 12. 24. *Therefore thus ſaith the Lord of Hoſts, Conſider your*

ways, Hag. 15. And this is the ſecond door of the Heart.

3. The third door is the door of Affection, which ſinners ſhould open to Chriſt: *Thou ſhalt love the Lord thy God with all thy Heart, & with all thy ſoul*, Deut. 6. 5. *If any man love not the Lord Jeſus, let him be* Anathema, Maranatha, 1 Cor. 16. 22. *Grace be with all them that love our Lord Jeſus Chriſt in truth aad ſincerity*, Eph. 6. 24. *Set your Affections on things above and not on things beneath*, Cor. 3. 1. This door of love and affection muſt be opened to Chriſt, that he may come into your hearts, and be your neareſt and deareſt, your joy and delight, that you may have reconciliation with the Father, union with the Son, and Communion with the Holy Ghoſt: And this is the third door of the Heart.

4. The Fourth is the Door of Deſire, which muſt be opened to Chriſt or elſe he cannot come into our hearts and ſup with us. O ſinners! you muſt deſire & thirſt after Chriſt vehemently, & ſay as the Church doth in the laſt of *Canticles*, *Make haſte, my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices:* So in Rev. 22. 20. *Even ſo, come Lord Jeſus, come quickly*, So with the Pſalmiſt, Pſal. 73. 25. *Whom have I in Heaven but thee, and there is none on Earth to be deſired beſides thee?* And with the Church, Iſa. 26. *With my ſoul have I deſired thee in the night; yea, with my ſpirit within me will I ſeek thee early; for the deſire of my ſoul is to thy Name, and to the remembrance of thee:* So *Paul, I*

deſire

deſire to know nothing among you, ſave Jeſus Chriſt, and him crucified, 1 Cor. 2. 2. This is the fourth Door of the Heart, which you muſt open to Chriſt, without which there is no ſupping with Chriſt, nor Chriſt with you.

5. The fifth is the Door of Eſtimation, which ſinners muſt open to Chriſt; that is, to prize him, and to value him as more precious than all other things beſides: So to believers, 1 Pet. 2. 7. *Unto you therefore which believe he is precious*; And with *Paul, to count all things but dung and dirt to gain him*; and alſo with *Moſes, to eſteem the reproach of Chriſt greater riches than the treaſure of* Egypt, *Heb.* 11. 25. O! thoſe bleſſed ſouls that have *open'd* this door to *Chriſt*; he is to them all lovely, the chiefeſt among ten thouſands; yea, he is better than Rubies and all the things thou canſt deſire, are not to be compared unto him, *Prov.* 3. 15. So it muſt be with you poor ſouls; you muſt look upon Chriſt as moſt lovely, moſt precious, moſt deſirable, and moſt glorious; thus he is to the Father, to the holy Angels, and to the Saints. And this is the fifth door of the heart.

6. The Sixth is the door of a good converſation which ſinners as well as Saints muſt open to Chriſt: *For our converſation is in Heaven from whence alſo we look for a Saviour, the Lord Jeſus,* Phil. 3. 20. *For the grace of God that bringeth ſalvation, hath appeared to all men, and teacheth us that denying ungodlineſs, and worldly luſt, we ſhould live ſoberly, and godly, and righteouſly in*

this present world, Tim. 3. 11. *Seeing then that these things shall be dissolved, what manner of persons ought ye to be in all holy Conversation and godliness*, 2 Pet. 3. 11. *Only let your Conversation be as becometh the Gospel of Christ*, Phil. 1. 29. *And to him that ordereth his conversation aright, will I shew the Salvation of God.* This is the sixth door of the heart, to wit, a good conversation; this also must be open'd to Christ, that he may come in, and sup with us, and we with him, that our souls may have fellowship and communion with him. And thus I have briefly shewed you beloved, what the doors are that must be opened to Christ. Now having done with the *Explanation*, I come to the *Application* of the point; and as I have opened it to you, that you might see it, and prov'd it to you, that you might believe it, I shall now apply it, that you may receive it.

Use 1. Is it so, beloved, that the heart of sinners are thus bar'd and bolted against the *Lord Jesus?* Then first by way of *Information:* This may be of use to inform us of the sad and miserable condition of all unconverted persons; they are wretched, and miserable, and poor, and blind and naked, they are without Christ, being Aliens from the Common-wealth of *Israel*, and Strangers to the Covenant of Promise, having no hope, and without God in the World, *Eph.* 2. 12. Oh sinners! this is your condition, who are graceless and Christless persons; and though this be sad, yet this is not all; for your hearts are bar'd and bolted against the Lord of

Life

Life and Glory. O thou that heareſt, or readeſt this! how canſt thou but tremble to think that thy heart ſhould be thus bar'd and bolted againſt Jeſus Chriſt with ignorance, with unbelief, ſelf conceitedneſs, earthlimindedneſs, prejudice and hardneſs of heart; and yet all this while open to Sin, Satan, and the World, which are cruel enemies to the Soul? That I may haſten you out of this condition, if it be the will of God, (as the Angel did *Lot* out of *Sodom*) I ſhall turn my Diſcourſe to an Exhortation.

Uſe 2. And firſt of all, let me exhort you whoſe hearts are thus bar'd and bolted againſt Chriſt, to hear his Voice and open the Door.

1. To hear his Voice: O ſinners! Chriſt ſpeaks to you by your Conſciences; by his Spirit, by his Word, by his Rod, and by his Servants: O you men and women of this City, God hath ſpoken to you by all theſe Voices, but you have turned the deaf Ear to Chriſt. *The Voice of the Lord cryeth to the City, (and the man of Wiſdom ſhall ſee thy Name) hear ye the Rod, and who hath appointed it,* Mic. 6. 9. O *London, London!* God ſpeaks to thee by his Judgments; and becauſe thou wouldeſt not hear the voice of his word, he hath made thee to feel the voice of his Rod. O great City! How hath the Plague broken in upon thee, becauſe of thy Abominations? *Thus they provoke him to anger with their inventions, and the Plague broke in upon them,* Pſal. 106. 29. O you of this City! now is the wrath of the Lord kindled againſt you, that ſuch multitudes of thou-

ſands are fallen within thy borders by the noiſome Peſtilence, Gods immediate Sword: O *London!* how are the Streets thinn'd, thy Widdows increaſed, and thy Burying places filled, thy Inhabitants fled, thy Trade decay'd? O therefore lay to heart, you that are yet alive, all theſe things, and turn from your wicked ways, that the cry of your Prayers may out cry the cry of your ſins, and be like unto the City of *Nineveh*, who believed God, and gave credit to *Jonas* his words, who humbled themſelves, and faſted, and cryed mightily unto the Lord, *Jonas* 3.5. O let not Heathens outſtrip Chriſtians! Did *Nineveh* repent and turn from their wicked ways, & ſhall not *London*? May be you may think (my Brethren) that all is well now, and that God is Friends with you, becauſe the Sickneſs decreaſeth and abateth; I ſay, bleſſed be God for it, but be not deceived, God is not mocked: to whomſoever *God* beſtows great mercies, if they abound in great wickedneſs, he will inflict great puniſhments upon them. Alas, Beloved, do your ſins decreaſe? And doth that abate? Is here a turning from ſin, and a turning to God? Is there a Reformation and amendment of life amongſt you? If this be ſo, then you may hope that God hath done afflicting you. *If my people which are called by my name, ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways, then will I forgive their ſin, and heal their land*, 2 Chron. 7.14. But if you remain ſtill as prophane as before, as ſuperſtitious as before,

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as carnal as before, as luke warm as before, as hard hearted and as cruel as before, as proud and vain as before: I say, if it be thus with you, God hath not yet done with *London*, but hath other Judgments to pour out upon you, though he cause this to cease. Do but see how God dealt with the *Jews* in this case, Amos 4. 6. *I have given you cleanness of teeth in all your Cities, and want of bread in all your Palaces, yet have you not returned unto me, saith the Lord. I have also withholden the rain from you, yet have ye not returned unto me, saith the Lord. I have smitten you with blastings and mildew, yet have ye not returned unto me, saith the Lord. I have sent among you the Pestilence, after the manner of* Egypt; *your young men have I slain with the Sword, and have taken away your Horses, and I have made the stink of your Camels to come up into your nostrils; yet have you not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew* Sodom *and* Gomorah, *and ye were as a fire-brand pluckt out of the burning, yet have ye not returned unto me, saith the Lord, Therefore thus will I do unto thee,* O Israel! *and because I will do this unto thee, prepare to meet thy God,* O Israel, therefore my dear Brethren, for Gods sake, for Christs sake, and for your souls sake, hear Christs voice, that you may be prosperous on earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you, to perswade you of this City to three things.

1. That you would throughly turn from you

evil ways, and amend your doings, that God may repent him of the evil which otherwiſe he may bring upon you. O ſee what the Lord ſaith, *Jer.* 26. 30. *If ſo be they will hearken and turn every man from his evil way, that I may repent me of the evil which I propoſe to do unto them, becauſe of their doings*, ſee v. 13. Therefore now amend your ways, and your doing, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purpoſed againſt you. Alſo mark what the Lord ſpeaketh by the Prophet, *Jer.* 7. *Thus ſaith the Lord of Hoſts, the God of* Iſrael, *amend your ways and your doings.* O my Beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are uſually guilty of great ſins, great provocations, and great abominations, and for this cauſe God hath deſtroyed and overthrown many Cities, as the Cities of *Sodom* and *Gomorrah*, Gen. 12. 24. *Then the Lord rained upon* Sodom *and* Gomorrah *Fire and Brimſtone from the Lord out of Heaven:* Alſo *Admah* and *Zoboim*, Hoſ. 11. 8. *How ſhall I make thee as* Admah, *and ſet thee as* Zeboim? So *Jeruſalem* and other Cities were deſtroyed for their ſins and wickedneſs, 2 *Chron.* 34. 19. *Jer.* 52. 13, 14. Now, ſee what the Apoſtle *Peter* ſaith of this, 2 *Pet.* 2. 2. *And turning the Cities of* Sodom *and* Gomorrah *into aſhes, condemned them with an overthrow, making them an example unto thoſe that after ſhould live ungodly.* O *London!* repent that it may not be ſo with thee. O ye People!

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rent you hearts, and not your garments, and turn to the Lord who is willing to receive you, that so his Judgments may be diverted, your former Mercies restored, and his Blessing poured down upon you.

2. That you would dearly love, and highly prize those precious Saints and Servants of the most high God, which are amongst you. These are they of whom the world is not worthy, *Heb.* 11. 38. God prizes them as his Jewels and Treasures, *Mal.* 3. 17. *Exod.* 9. 5. God calls them the dearly beloved of his soul, *Jer.* 12. 7. They are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, 1 *Pet.* 2. 9. O therefore he suffereth no man to do them wrong, yea, he reproves Kings for their sakes, *Ps.* 105. 14. O beloved! Nations, and Cities, and Kings are blessed for their sakes, see *Gen.* 12. 23. *And thou shalt be a blessing, I will bless them that bless thee, & curse him that curseth thee.* O *London*! in this thou art happy, yea, more happy than any one City upon the face of the Earth, (that I know or have heard of) because thou hast within thy borders more righteous, more Saints, true believers, who are still sighing and mourning for thy sins, praying for thy peace, and seeking and desiring thy eternal good.

3. And lastly, let me exhort you to open the Door, and let Christ into your Thoughts, into your Minds, into your Affections, into your Desires, into your Estimations, and into your Conversations: O Beloved! keep Christ out no longer,

ger, but let him into your hearts and ſouls, that he may make you rich in Faith, rich in Knowledge, rich in Aſſurance, rich in Priviledges, rich in Experiences, and rich in good Works. Therefore let not ſin be let in, and Chriſt ſhut out. O let Jeſus Chriſt into your hearts, for if you ſhut the door againſt Chriſt, he will ſhut the Door againſt you. 1. The Door of Mercy. 2. The Door of Acceptance. 3. Salvation.

1. The Door of Mercy will be ſhut againſt you: Such who Chriſt calls to, and they will not hear, they ſhall call, but Chriſt will not hear, *Prov.* 1. 2. *Becauſe I have called and ye have refuſed. I have ſtretched out my hand, and no man regarded*, Ver. 28. *Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me; mine eye ſhall not ſpare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.* Ezek. 8. 18. *Therefore thus ſaith the Lord, Behold I will bring evil upon them, which they ſhall not be able to eſcape; and though they ſhall cry unto me, I will not hearken unto them*, Jer. 11. 11. *Becauſe they have behaved themſelves ill in their doings, &c.* 3. 4. Thus my beloved, you ſee how the door of Gods Mercy will be ſhut againſt you, if you ſhut the door of your hearts againſt Chriſt.

2. The Door of Acceptance will be ſhut againſt Chriſt: *Thus ſaith the Lord unto his People, thus have they loved to wander, therefore the Lord doth not except them: when they faſt, I will not hear their cry, and when they offer burnt offer-*

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ings and Oblations, I will not accept them, Jer. 4. 10. 12. *To what purpose cometh there to me incense from* Sheba? *and sweet came from a far Country. Your burnt Offerings are not acceptable, nor your Sacrifices sweet unto me,* Jer. 6. 29. *I hate, I despise your Feast days, and I will not smell in your solemn Assemblies, and though ye offer me Offererings I will not accept them,* Amos 5. 21, 22. O Beloved, those that will not accept of Christ shall not be accepted in Christ, *Who hath made us accepted in the beloved,* Ep. 1. 6.

3. The Door of Salvation will be shut against you, if you shut the Door of your hearts against Christ. He that made you will not save you, and he that formed you, will shew you no favour: but as you have refus'd to open the Doors of your hearts to your Saviour, so he will refuse to own you as his People, and to open the Door of Salvation for you, see the words of our blessed Lord himself, *Luke* 13. 15. *When once the Master of the House is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not, whence you are; depart from me all ye workers of iniquity. Then shall be weeping and gnashing of Teeth, when ye shall see* Abraham, Isaac, *and* Jacob, *and all the Prophets in the Kingdom of God, and ye your selves thrust out.* Consider what hath been said, and the Lord give you understanding in all things.

The End of the First Sermon.

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The great Day of his Wrath.

Rev. 6. 17. *For the great Day of his Wrath is come, and who ſhall be able to ſtand?*

EVery mans thoughts run now like *Nebuchadnezzars*, with a deſire to know what ſhall come to paſs hereafter, or what things time will bring forth, *Dan.* 2. 29. There is nothing in the Womb of time, but what was firſt in the Womb of God.

Now, this Book of the *Revelation* ſhews us theſe three things. 1. The ſtate and condition of the true Church of Chriſt upon Earth, under the Power and Reign of Antichriſt. 2. The Riſe, the Reign, and Rage of Antichriſt in the World. 3. The quiet bleſſed and glorious ſtate and condition of the true Church here below, after the ruine and down-fall of Antichriſt. The coming of Chriſt will be the ruine of Antichriſt, 2 *Theſ.* 2. 8. Whom the Lord ſhall deſtroy with the brightneſs of his coming. This is decreed in Heaven, and declared on Earth.

This Chapter, out of which my Text is taken, ſhews three things.

1. You may ſee what Gods dreadful Judgments are, by which he cuts off and deſtroys the Inhabitants of the Earth, for their ſin and wickedneſs; they are likened (or compared) to Horſes, as you may ſee from *ver.* 4. to *ver.* 8. Here you have a red Horſe, the Sword; a black Horſe, the Famine; a pale Horſe, the Peſtilence (or Plague) which leads to death. Hor-

Horſes are Creatures which run too and fro, and ſo do God's Judgments from Houſe to Houſe, from Street to Street, from City to City, from Town to Town, and from one Pariſh to another. *And the Lord ſaid, go ye after him through the City, and ſmite: let not your eye ſpare; neither have ye pity,* Ezek. 9. 5. *So* Jer. 5. 1, 2, 3, 4, 5, 6.

Horſes are Creatures which are very ſwift in their motion, they run many Miles in a little time; and therefore men ride them Poſt. God's Judgments are alſo very ſwift, they do much Execution in a little time. *So the Lord ſent a Peſtilence upon* Iſrael, *from the morning even to the time appointed, and there died of the People, from* Dan, *even to* Beerſheba, *ſeventy thouſand men,* 2 Sam. 24. 15. 2 Chron. 2. 21. You may alſo ſee a proof of this, by what God hath done to *London*, when there fell of the People above a thouſand a day.

2. You may ſee here, where all the holy Martyrs and Witneſſes of Jeſus Chriſt are, who have been ſlain for the Word of God, and for the Teſtimony of Jeſus; they are under the Altar, *ver.* 6. That is, under the glorious protection of Chriſt in Heaven. *They are before the Throne of God, ſerving him day and night, and the Lamb leads them to the living Fountain, and God wipes away all tears from their eyes,* Rev. 15. 16, 17.

3. You may ſee alſo the cauſe theſe bleſſed Souls were ſlain; for the Word of God, and for the Teſtimony of Jeſus Chriſt, *ver.* 9.

4. Here you may ſee, that all the Saints pre-

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cious blood, which hath been ſpilt from time to time by the Whore of *Babylon*, cryeth aloud day and night to God for vengeance upon *Babylon*, Ver. 10.

5. You have here the Anſwer of God, in relation to the Saints cry, *And it was ſaid unto them, That they ſhould reſt yet for a little while, until their fellow ſervants alſo, and their brethren be fulfilled*, Ver. 11. 6.

6. You may here ſee what dreadful and terrible things followed upon the opening of the ſixth Seal, *ver.* 12. *And loe there was a great Earthquake; and the Sun became black as ſackcloth of hair, and the Moon became as blood, and the Stars of Heaven fell upon the Earth: And the Heaven departed as a ſcrowl, when it is rolled together, and every Mountain and Iſland was moved out of its place.* Theſe are the viſible Judgments of God, which are to come upon the Antichriſtian Crew.

7. And laſtly, this Chapter ſhews us what will be the ſtate and condition of thoſe men at that day, who are found Enemies to God and his People, *ver.* 15. *And the Kings of the Earth, and the great men and the rich men, and the chief Captains, and the mighty men, and every bond man, and every free-man hid themſelves in the dens, and in the Rocks of the Mountains*, ver. 16. *And ſaid to the Mountaines and Rocks, fall on us, hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb.*

Now this brings me to the words of my Text

Text, which ſhews us the reaſon of this great out-cry, *For the great day of his Wrath is come and who ſhall be able to ſtand?*

The words of my Text contain two things; a Reaſon, and a Queſtion.

1. The former part of the Ground (or Reaſon) of this out-cry, here made by the Kings, and great men of the earth, together with every bond-man, and Free-men, *For the great day of his Wrath is come.* The latter part is a queſtion propoſed about ſtanding at that day; *And who ſhall be able to ſtand.* The point of Doctrine which I ſhall lay down from theſe words is this.

Doct. *That the great parteſt of men and women will not be able to ſtand in the great day of Gods Wrath.* In the handling of this point, I ſhall ſhew you four things. 1. That there are ſome days greater than others. 2. The Nature and Property of this great Day. And 3*ly*. Who they are that will not be able to ſtand in the day of Gods wrath. 4. The Uſe and Application.

In the firſt place I ſhall ſhew you, my beloved, that there are ſome great days ſpoken of in the Scripture; firſt, ſee *Jer* 30. 7. Alas for that day is great, ſo that none is like it, it is even the time of *Jacobs* troubles, but he ſhall be ſaved out of it. The ſecond great day you have in Hoſ. 1. 11. *Then ſhall the Children of* Judah, *and the Children of* Iſrael *ſhall be gathered together and appoint themſelves one Head; and they ſhall come up out of the Land, for great ſhall be the day of* Jezreel. The third great day you have in *Joel*

2. 31.

2. 31. *The Sun ſhall be turned into darkneſs, and the Moon into bloud, before the great and terrible day of the Lord come.* The fourth great day you have in *Mal.* 4. 5. *Behold I will ſend you* Elijah *the Prophet, before the coming of the great & dreadful day of the Lord.* The fifth great day, is this in my Text. *For the great day of his wrath is come, and who ſhall be able to ſtand?* The ſixth great day you have in *Rev.* 16. 10. *For they are the Spirits of Devils working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battel of the great day of God Almighty.* The ſeventh and laſt great day, you have in the Epiſtle of *Jude, ver.* 9. *And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerv'd in everlaſting chains, under darkneſs, unto the Judgment of the great day.* Thus beloved, you ſee that there are ſome days greater than other, which the Scripture calls great days, becauſe of the greatneſs of the work, which God doth and will do in thoſe days. I ſhall now ſhew you, the nature & property of this great day in my Text, which is called *The day of Gods Wrath.* O my Brethren! this will be a very dreadful and terrible day to the wicked, who call evil good, & good evil, who put darkneſs for light, & light for darkneſs, and put the evil day far from them. Firſt of all, this day will be a day of Aſtoniſhment to the wicked and ungodly, *Deut.* 28. 28. *The Lord ſhall ſmite them with madneſs, and blindneſs, and aſtoniſhment of heart.* O! *it will be*

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with the wicked as it was with Nebuchadnezzar, Dan. 3. 24. who was aſtoniſht to behold the works and wonders of God, which the Lord wrought for the deliverance of thoſe which put their truſt in him. *Then* Nebuchadnezzar *the King was aſtoniſhed, and roſe up in haſte and ſpake, and ſaid unto his Counſellors: Did we not caſt three men bound into the fire? They anſwer'd and ſaid unto the King, true, O King! He anſwer'd and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God.* O ſinners! do but ſee here how proud *Nebuchadnezzar* was aſtoniſhed at the beholding of this ſight; here are three things that did aſtoniſh this great King. 1. To ſee the fire, whoſe nature is to burn and conſume, to have no power to ſeize upon the bodies of thoſe men, Fire is one of the cruelleſt creatures; it is a mercileſs creature, and therefore the torments of Hell are ſet forth by Fire, Mat. 25. 41. *Go ye curſed into everlaſting fire prepared for the Devil and his Angels.* 2. The ſecond thing which did aſtoniſh *Nebuchadnezzar*, was to ſee the ſervants of the Lord walk in the fiery furnace: *Did we not caſt three men bound into the midſt of the fire? Lo, I ſee four men looſe, walking in the midſt of the flame: Theſe were caſt in bound, but now they are looſe.* Now that the fire ſhould have power on their bonds, and not on their bodies: O! this cauſed aſtoniſhment in *Nebuchadnezzar.* 3. The third thing that did aſtoniſh him, was to ſee their number

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not decreaſed, but increaſed: *Did we not caſt three men bound into the fire? and Lo, I ſee four men walking in the midſt of the fire, and the form of the fourth is like unto the Son of God.* And this did aſtoniſh this great King: Now as it was with *Nebuchadnezzar* here, ſo it will be with the wicked in this great day. O you that now ſpeak proudly, look highly, and walk contemptuouſly, it will aſtoniſh you to ſee Gods Judgment pouring down upon you, and his wrath wax hot againſt you, till there be no remedy. O do but ſee that Text, Jer. 51. 57. *And Babylon ſhall become heaps, and a dwelling place for Dragons an aſtoniſhment and an hiſſing without any Inhabitants.* Thus will it be with the ungodly at that day.

2. It will be a day of terrour to thoſe that know not God, and that obey not the Goſpel of Chriſt, the terrours of God will be upon ſuch, as it was upon thoſe Cities, Gen. 35. 5. *O ye graceleſs perſons, that now fear not God, nor tremble at his word, he will make you then tremble as he did* Belſhazzer, *when he beheld the hand writing*, Dan. 5. 6. *Then the Kings Countenance was changed, and his thoughts troubled him, ſo that the joynts of his loyns were looſed, and his knees ſmote one againſt another.* O ye Drunkards and Swearers! you that deſpiſe reproof, and hate Inſtruction, and ſet at nought all Gods Counſel; know this, that the day of Gods wrath will be a day of terrour to you, which will make your hearts to ſink within you, your countenance to change, your joynts to be looſed, and your ears

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to tingle when the terrours of Almighty ſet themſelves in array againſt you, therefore ſaith the Apoſtle, 2 Cor. 5. 11. *Knowing therefore the terrour of the Lord, we perſwade men.*

3. *This day of Gods Wrath, will be a day of diſtreſs to the Wicked, when your fear ſhall come as deſolation, and your deſtruction as a whirl-wind, when diſtreſs and anguiſh cometh upon,* Prov. 1. 27. So ſee that in Zeph. 1. 15. *That your day is the day of wrath, a day of trouble and diſtreſs, a day of waſtings and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs. And I will bring diſtreſs upon men, that they ſhall walk like blind men becauſe they have ſinned againſt the Lord, and their blood ſhall be poured out as duſt, and their fleſh as dung, neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lords Wrath.* O the diſtreſs that ungodly perſons will be in that day, which will make them cry to the Rocks and Mountains to fall on them, and hide them from the face of him that ſitteth on the Throne, and from the wrath of the Lamb. The God of Heaven will bring diſtreſs upon all ſorts of men, which ſhall be found ungodly, and their honour ſhall not deliver them, nor their Gold deliver them, nor their Silver deliver them, nor the greatneſs of their multitudes deliver them, but diſtreſs will come upon them, as it did upon *Saul,* 1 Sam. 21. 15. *And Saul anſwered, I am in ſore diſtreſs, the Philiſtians make war againſt me, and God is departed from me, and anſwereth me neither by Pro-*

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phets, nor by Dreams, ſee *Luke* 28. 23. *And there ſhall be great diſtreſs in the Land, and wrath upon this People.* Can you hear this and not tremble at it? O ye that are prophane?

4. This day of God's Wrath will be a day of great contempt to the ungodly, the Lord of hoſts hath purpoſed it to ſtain the pride of all glory, and to bring into contempt all the honourable of the earth, Iſa. 23. *O the enemies of the Lord, and ſuch as oppoſe his truth, will he then hiſs at? O do but ſee that place!* Jer. 1. 7. *And Babylon ſhall become heaps, a Dwelling-place for Dragons, an aſtoniſhment, and an hiſſing, without an Inhabitant.* The Lord will pour contempt upon all ſorts of men, who have ſided with the whore of *Babylon,* and drunk of her Cup, they will not know whither to go, nor where to hide their heads; but every one will hiſs at them, and have them in deriſion, ſaying, Theſe are they who ſaid, it is in vain to ſerve the Lord, and what profit is there in the keeping of his Ordinances, and in walking mournfully before the Lord of Hoſts? who counted Saints ſots, & godlineſs to be madneſs, therefore will they be contemptible before the Lord, Angels and good men. O think of this, you that ſpeak proudly, and blaſphemouſly againſt God and his people, know aſſuredly, that God will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure: *He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have you in deriſion,* Pſal. 2. 3, 4.

5. This day of God's wrath will be a day of great

great deſtruction: *Have ye not asked them that go by the way? and do you not know their tokens, that the wicked is reſerved tō the day of Deſtruction? they ſhall be brought forth to the day of Wrath,* Job 21. 19, 30. In this day the Lord will deſtroy both evil perſons and evil things, men and their Idols, men and their inventions; every plant which is not of Gods planting, ſhall be pluckt up, and the Lord alone ſhall be exalted in that day, and the Idols he ſhall utterly aboliſh, in that day a man ſhall caſt away his Idols of ſilver, and the Idols of gold, which they have made each one for himſelf to worſhip, to the Moles, & to the Bats, to go into the clifts of the Rocks, and into the tops of the ragged Rocks, for fear of the Lord, and for the glory of his Majeſty, when he riſeth to ſhake terribly the earth, as the Prophet *Iſaias* ſpeaks, *Chap.* 24. 1, 2, 3. *Behold the Lord maketh the earth empty, and maketh it waſt, and turneth it upſide down, and ſcattereth abroad the Inhabitants thereof, and it ſhall be as with the People, ſo with the Prieſt; as with the Servant, ſo with the Maſter; as with the Maid, ſo with the Miſtriſs; as with the Buyer, ſo with the Seller; as with the Lender, ſo with the Borrower,* &c. *The land ſhall be utterly emptied, and utterly ſpoiled, for the Lord hath ſpoken this word,* See Joel 3. 13, 14. *Put ye in the ſickle, for the harveſt is ripe, come get ye down for the Preſs is full, the Seas overflow, for the wickedneſs is great. Multitudes, multitudes in the valley of deciſion, for the day of the Lord is near in the*

valley

valley of deciſion. So in Rev. 13. 15. The Angels are appointed to reap down the earth) O let every one that hears or (reads) theſe ſayings, let them hear, and fear, and tremble at them, or this will be a day of great deſtruction to the wicked and ungodly.

6. And laſtly, This will be a Day of great Wrath, as it is ſaid in the words of my Text, *For the great day of his Wrath is come:* who may abide the day of his coming, and who ſhall ſtand when he appeareth? For he is like a refiners fire, O beloved! this is not the day of mans wrath. Men have had their day of reigning, and raging, and lording it over Gods people, but that's over and gone, and now Gods day is come and this is the day of his Wrath, and wo to the earth, and wo to the Sea, and wo to the whore of *Babylon*, for the hour of her Judgment is come. O beloved! Gods wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lyon. *For I will be unto* Ephraim *as a Lyon, and as a young Lyon to the Houſe of* Judah: *I, even I will tear, and go away, I will take away, and none ſhall reſcue him,* Hoſ. 15. 14. So Job. 16. 9. *The Lord teareth me in his wrath.* So Pſal. 50. 28. *Now conſider this ye that forget God, leaſt I tear you in pieces, and there be none to deliver.*

2. It conſumes like Fire: for behold the day cometh that ſhall burn like an Oven, and all the proud, yea, and all that do wickedly, ſhall be ſtubble, & the day that cometh ſhall burn them up,

up, ſaith the *Lord of Hoſts*, that it ſhall leave them neither root nor branch, *Mal.* 4. 1. Therefore have I poured out mine indignation upon them. I have conſumed them with the fire of my wrath, *Ezek.* 22. 31.

3. It ſwallows up like a Dragon. *He hath devoured me, he hath cruſhed me, he hath ſwallowed me up like a Dragon*, Jer. 51. 34. *Thou ſhalt make them as a fiery oven in the time of thine anger; the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them*, Pſal. 21. 9. O! the wrath of the Almighty is that which tears like a Lion, conſumes like Fire, and ſwallows up like a Dragon; and therefore it is called (in Scripture) fierce wrath, 2 *Kings* 23. 26. See *Pſal.* 78. 49. He caſt upon them the fierceneſs of his anger, wrath, and indignation, and trouble. So in *Rev.* 16. 18. It is ſaid, *And the great City was divided into three parts, and the Cities of the Nation fell, and great Babylon came to remembrance before God, to give unto her the Cup of the Wine of the fierceneſs of his Wrath.* Thus, Beloved, I have ſhewed you the nature and property of this great day, ſpoken of in my Text. 1. A day of aſtoniſhment. 2. A day of terrour. 3. A day of diſtreſs. 4. A day of contempt. 5. A day of deſtruction. 6. A day of wrath.

I ſhall now come in the third place, to ſhew you who are they that will not be able to ſtand in this great day.

1. Such as are profane will not be able to ſtand in this great day, but ſay to the Mountains

fall on us, and to the Hills cover us, *Luke* 23. 33. *Because they have filled the midst of thee with violence, and thou hast sinned, therefore I will cast thee as profane out of the Mountain of God, and I will destroy thee, O covering Cherub from the midst of the stones of fire,* Ezek. 28. 16. so Rom. 2. 9. *Tribulation and anguish upon every soul of man that doth evil.* O ye profane, ye that now wallow in your sins, as the Sow in the mire, and eat up sin, as they eat up bread, and drink up iniquity like water: O let me tell you, you will not be able to stand in the day of Wrath nor in the day of Judgment, but destruction will be your end, and everlasting misery your portion. O that such would but consider these two places of Scripture, Phil. 3. 19. *Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.* So also that in 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God.* Be not deceived, neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. Though these men may now carry it out with a high hand as if they had made a covenant with death, and with hell they were at an agreement, but your covenant with death shall be disannulled, and your covenant with hell shall not stand when the overflowing scourge shall pass thorow, when ye shall be trodden down by it, *Isa.* 28. 15.

2. Such

2. Such as are ignorant, will not be able to stand in this great day of God's wrath, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, *who* shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 *Thes.* 17. 8, 9. O you that are ignorant and blind, do you hear this? You are some of those who will not be able to stand in this great day, but say to the Rocks fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of *the* Lamb. Beloved, I told *you* in *the* Morning that ignorance is one of those cursed sins that bars and bolts Christ out of the heart, it is that which shuts them out from having mercy and favour with the Lord: See *Isa.* 37. 11. *For it is a People of no understanding, therefore he that made them, will have no mercy on them; and he that formed them will shew them no favour.*

3. Such as have sided with Antichrist against Christ, will not be able to stand in this great day; such as be drunk of the Whore's Cup of Fornication shall drink of the Cup of God's indignation which is poured out without mixture. *If any man worship the Beast and his Image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture, into the Cup of his Indignation, and he shall be tormented with*

fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, Rev. 19. 9, 10. O beloved, all those who have been partakers with her in sinning, shall be partakers with her in sufferings; therefore come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues, *Rev.* 18. 4. All that cursed brood of *Rome* (with all the Antichristian crew) will not be able to stand in this great day of God's wrath, but will be consumed like fuel, and devoured like stubble fully dry, *Nah.* 1. 9, 10. *What do ye imagine against the Lord? he will make an utter end, affliction shall not rise up a second time; for they be foulded together as Thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry; so that all those who have assisted Antichrist against Christ, against his Government, against his Gospel, against his Spirit, against his Worship, against his Ministers, against his Members, and against his glorious Cause.*

I say, they will not be able to stand in this day of God's wrath; but cry to the Rocks and Mountains to fall on them, and to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, *Rev.* 6. 15, 16, 17.

4. Such as have a form of Godliness, and deny the power thereof, will not be able to stand in the great day of God's Wrath; having a form of Godliness, but denying the power thereof, from such turn away, 2 *Tim.* 3. 5. All idle and slothful professors, who have nothing of God, nor nothing of Christ, nor nothing of the Spi-

rit, nor nothing of the power of the Word in them, having only a notion or formal profession; such I say, will not be able to stand in the great day. See *Rom.* 2. 17. Behold, thou art called a *Jew*, and restest in the Law, and makest thy boast of God, and art confident that thou thy self art a guider of the blind, and instructer of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the Law. But mark what God saith to such, *ver.* 23. *Thou that makest thy boast of the Law, through the breaking of the Law dishonourest thou God? For the Name of God is blasphemed among the Gentiles through you.* O! are there not many among us, who profess God in words, but deny him in works? who have a name to live and are dead? who have a form, but not the power? who have all without, and nothing within? like those in *Mat.* 7. there spoke of by Christ, *ver.* 22. *Many will say to me in that day, Lord, Lord, have we not propheſied in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderful works?* ver. 23. *And then I will profess unto them, I never knew them. Depart from me, ye that work Iniquity.*

5. Such as are *idle Shepherds*, and *blind Guides*, will not be able to stand in this great day of God's wrath, but will cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb. For this see a few Scriptures amongst many, what the Lord

speaketh against idle Shepherds, and blind guides, who feed themselves, and not the flock of Christ. See Ezek. 3. 2, 3, 4. *Thus saith the Lord God unto the Shepherds, Woe be to the Shepherds of Israel that do feed themselves, should not the Shepherds feed the flocks? Ye eat the fat, and ye cloath you with the wool; Ye kill them that are fed, but ye feed not the flock: The diseased have you not strengthened, neither have you healed that which was sick, neither have you bound up that which was broken, neither have you brought again that which was driven away, neither have you sought that which was lost; but with force and cruelty have ye ruled them. Therefore, O ye Shepherds hear the word of the Lord. Thus saith the Lord God, behold I am against the Shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the Shepherds feed themselves any more, for I will deliver my flock from their mouth, that they may not be meat for them,* ver. 9, 10. *For both Prophet and Priest are prophane, yea, in my house have I found their wickedness, saith the Lord. Therefore, thus saith the Lord of Hosts concerning the Prophets, Behold I will feed them with Wormwood, and make them drink the water of gall, for from the Prophets of* Jerusalem *is prophaneness gone forth into all the Land,* Jer. 23. 11. 15, 16. See also Hos. 4. from v. 1. to 11. *Mark also what our Lord Jesus Christ saith,* Mat. 23. *of idle Shepherds, and blind Guides,* v. 14. *Wo unto you Scribes and Pharisees, Hypocrites; for ye devour Widows Houses, and for a pretence make*

long

long prayers, therefore ye shall receive the greater damnation. Thus you see beloved, the scriptures with open mouth do speak forth the desolation and calamities which will befal idle Shepherds, and blind Guides in that day, and if they cannot stand when his wrath is kindled but little, O what will they do when his wroth shall come on them to the utmost, even the fierceness of his wrath, *then will they not be able to stand.*

6. Such as are Hypocrites will not be able to stand in this day of God's Wrath, but desire, if it were possible to hide themselves in the Dens and Caves of the Earth. And the people shall be as the burning of Lime, as thorns cut up shall they be burnt in the fire. Hear ye that are a far off, what I have done. And ye that are near acknowledge my might; the sinners in *Zion* are afraid, fearfulness hath surprised the Hypocrite. Who amongst us shall dwell with devouring fire? Who amongst us shall dwell with everlasting burning? See *Job* 8. 13. *So are the paths of all that forget God, and the Hypocrites hope shall perish,* Ver. 14. *Whose hope shall be cut off, and whose trust shall be a Spiders Web,* Verse 15. *He shall lean upon his House but it shall not stand; he shall hold it fast but it shall not endure.* O thou Hypocrite, whoever thou art, notwithstanding thou hast got the talking part of Religion, and makest a shew of godliness, yet all this while thou art a dissembler in thy heart, See, *Jer.* 42. 20, 21, 22. *For ye dissembled in your hearts when ye sent me unto the Lord your God,*

saying, Pray for us unto the Lord your God, according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it unto you, but ye have not obeyed the voice of the Lord your God nor any thing, for the which he hath sent me unto you. Now therefore know certainly, that ye shall die by the Sword, by the Famine, and by the Pestilence, in the place whether ye desire to go and to sojourn. Do you hear this, ye that are *Hypocrites*, that God hates such, and will punish them with great punishment? he will cut them asunder, and give them their portion with *Reprobates* and *Cast-aways*, *in everlasting fire*, Mat. 24. 51.

7. And *lastly*, all such as love not the *Lord Jesus Christ* in truth and in sincerity, will not be able to stand in this day of God's wrath, whither they be *Turks* or *Jews*, *Papists* or *Protestants*, bond or free, all is one, for they will not be able to stand if they love not the *Lord Jesus Christ*; see 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* O, Beloved! all those who shall be found unbelievers, unconverted, and unregenerate in this day of God's wrath, be they Kings, or Great Men, or Rich Men, or Chief Captains, or Mighty Men, or Free Men, they shall cry to the Mountains and Rocks, saying, *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath is come.* Thus, Beloved, have I shewed you briefly, in *Seven Particulars*, who they are that will not

be

be able to ſtand in the day of God's Wrath. 1. The Prophane. 2. The Ignorant. 3. They that ſide with *Antichriſt* againſt *Chriſt*. 4. The Formal Profeſſor. 5. The Idle Shepherds and Blind Guides. 6. The Hypocrites. 7. And *laſtly*, they that love not the Lord Jeſus.

Obj. *But Beloved, it may be you will ſay, if none of theſe will be able to ſtand, who will then?*

Anſw. I anſwer all thoſe who ſhall be found having on their Wedding Garments, and in the Spirit of the Lamb, will be able to ſtand in this day, and they are theſe. 1. They that overcome, *Rev.* 2. 10. *ch.* 3. 21. *ch.* 12. 11. *ch.* 1. 7. 2. They that keep the Commandments of *God*, and have the Teſtimony of *Jeſus Chriſt*, Rev. 12. 17. *ch.* 6. 9. 3. They that ſtand with the Lamb, *Rev.* 14. 1. *ch.* 17. 14. 4. They that have their Father's Name written in their Forehead, *Rev.* 14. 1. 5. They that ſang a new ſong, *ch.* 14. 3. 6. They that are redeemed from the Earth, *ver.* 3. 7. They that follow the Lamb whitherſoever he goeth, *ver.* 4. 8. 8. They that are not defiled with the pollutions of the Whore of *Babylon*, and in their mouth is found no guile, *ver.* 5. Now, Beloved, theſe are they who will be able to ſtand in the great day of God's wrath, when others will not be able to call to the Rocks and Mountains to fall on them.

I ſhall now proceed in the fourth place to the *Uſe* and *Application* of this Point.

Uſe 1. And firſt of all, by the way of *Information*. If it be ſo, that the greateſt part of Men and

Women will not be able to ſtand in this day of God's Wrath, when this may inform us of three things.

1. That as men have had their days, ſo God will have his day: Men have had their day of ſinning, God will have his day of puniſhing: Men have had their day of treaſuring up of wrath, God will have his day of pouring out of wrath: Men have had their day of defiling, God will have his day of refining: Men have had their day of fornication, *God* will have his day of Indignation: *For the day of the Lord is near upon all the Heathens; as thou haſt done, it ſhall be done unto thee; thy reward ſhall return upon thine own Head*, Obad. 15.

2. That though God beareth with ſinners in the day of his Patience, yet he will not bear with them in the day of his Wrath. *Go through the City and ſmite; let not your eye ſpare, neither have you pity*, Ezek. 9. 5. O beloved! in the day of his Patience, he heareth with you, and waiteth to be gracious: O how many hundred years hath *God* bore *with* the Whore of *Babylon*, notwithſtanding her great provocations and wickedneſs, but now in the day of his wrath, the Lord will not ſpare her, nor ſhew pity to her, but pour out his wrath and indignation upon her to the uttermoſt. *Therefore will her Plagues come in one day, death, and mourning, and famine, and ſhe ſhall be utterly burnt with fire, for ſtrong is the Lord that judgeth her*, Rev. 18. 8. O ſee that terrible word, Iſa. 42. 13, 14. *The Lord ſhall go forth*

forth as a mighty man, he shall stir up jealousie like a man of War: he shall cry, yea, roar; he shall prevail against his Enemies. I have long time holden my peace: I have been still, and restrained my self: Now will I cry like a travelling Woman; I will destroy and devour at once: Do you see this sinners, how God is resolved to proceed against you in the day of wrath, though he bear with you in the day of his Patience.

2. This day of God's wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been said. O sinners, it will be a day of astonishment, a day of Terror, a day of distress, a day of Contempt, a day of Destruction, and a day of Wrath. O it will be a day of darkness, and gloominess, a day of clouds and thick darkness, *Joel.* 2. 2. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly that day is a day of wrath, a day of trouble and distress; a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, *Zeph.* 1. 14, 15. O who is able to express the terror of the Almighty, in this day of his wrath! O that every soul that hears me this day, would lay to heart, and consider with themselves, that they may be able to stand in this day of God's wrath. And so much for the *Use of information.*

Use. 2. By way of *Examination* and *Self-Tryal.* O Friends! how much doth it concern you and

and me, to examine our ſtanding, that we ma
be able to ſtand in the day of God's wrath
which is coming ſo faſt upon us. O! you ſee how
that his wrath is but a little kindled, and ye
how hard a matter it is for men to ſtand, and t
abide it! Thouſands have been ſent to thei
Grave by it, and many hundreds have left thei
Habitations, becauſe of it, and are fled out of th
City, into ſeveral parts of this Kingdom for Re
fuge. O what a ſad and doleful place hath thi
City been for ſeveral weeks paſt! The *greates*
Trade which hath been here amongſt us, was t
bury the dead, and *tend the ſick*. O now, my Bre
thren! if this little be ſo much, what will it be
when the great day of his wrath is come? who
will then be able to ſtand? O therefore examine
your ſelves, and try your faith, examine your
faith, whether it be true; your knowledge,
whether it be ſanctified; your hope, whether it
be purified; your love, whether it be ſincere;
your evidences, whether they be ſound; your
hearts, whether they be gracious; your deſires,
whether they be holy; your ends, whether they
be heavenly; that you may be able to ſtand in
the *day of Wrath*, in the *day of Death*, and in
the *day of Judgment*, 2 Cor. 13. 5.

Uſe 3. By way of *Exhortation*. And I ſhall be
brief, leſt I ſhould intrude too much upon your
patience; but I hope you will not think the time
long, for it may be the laſt Sermon that I may
preach, or you hear. Well (Beloved) is it ſo, that
the greateſt part of men and women will not be
able

able to ſtand in the day of *God's* wrath? Give me leave therefore *to exhort you to theſe three things*,

1. You that are ſinners, to repent of your ſins, *For he that confeſſeth and forſaketh, ſhall have mercy*, Prov. 28. 13. *He that covereth his ſins ſhall not proſper, but he that confeſſeth them and forſaketh them ſhall have mercy.* Happy is the man that feareth alway; but he that hardneth his heart ſhall fall into miſchief. O ſinners! you have grievouſly ſinned againſt *God*, you have deſerved as many *Hells*, as you have committed *Sins*; you have ſinned againſt his *Mercies*, you have abus'd his *Patience*, you have reſiſted his *Spirit*, you have not obeyed his *Goſpel*, you have made light of his *Miniſters*, and you have hated his *Members*. O ſinners! all this have you done, and yet the Lord hath ſpared you; and tho' you have ſinn'd at ſo high a rate, yet God doth give you *ſpace to repent*. O let his goodneſs *lead you to repentance*, that you die not in your ſins. O therefore, for *God's* ſake, and *Chriſt's* ſake, be prevailed withal! Why will ye die, ſeeing God would have you live? Why will ye damn your ſelves? Why will ye go to *Hell*, ſeeing God would have you go to *Heaven*? O do but ſee what the Lord ſaith! *Iſa.* 1. 18. *Come ſinner*, (ſaith the Lord) *and let thee and I reaſon together, tho' thy ſins be as Scarlet, they ſhall be as Snow; tho' they be red as Crimſon, they ſhall be white like Wool.* Verily, if you have not hearts of ſtone, theſe words ſhould melt you, to ſee the love, pity, mercy, and willingneſs of God to do your ſouls good.

2. Let

2. Let me exhort you to get an Interest in the Lord Jesus, that you may be able to stand in the day of his wrath: O sinners! there will be no standing before Christ, without an interest in Christ. O sinners! go to Christ, his promises are open to you, his Arms are open to embrace you, his Spirit is ready to assist you, and his People are ready to own you, and his Angels are ready to attend you, and Heaven it self is ready to receive you. O sinners! if you will but come to Christ, you shall be reconciled to the Father, justified by the Son, you shall be sanctified by the Spirit, you shall be delivered from wrath, you shall be made the Children of God, you shall have your names enrolled in the Book of Life; and finally, you shall be received into everlasting Glory at the end of your days. O therefore, let this prevail with you to go to Christ for Light, for Life, for Grace, for Strength, and for Comfort and Peace; that of his fulness you may receive grace for grace, *John* 1. 16.

3. And lastly, let me now exhort you (who are dead to sin, separated from the world, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, 1 *Thes.* 2. 12. O ye precious Saints, let me exhort you to keep your Lamps burning, your Loins girded, your Lives holy, and your Hearts upright, your Judgment sound, your Conscience purged, your garments unspotted; and be not troubled at *God*'s dealings and dispensations, though he take away from

from *you* those that are precious to you? for as he sends the wicked to Hell, that they may dishonour him no more; so he takes away the Righteous to Heaven, that they may glorifie him more. There seems to be four *Reasons* why God swept away the Righteous with the Wicked by the Pestilence.

1. Because they have finished their work. 2. From the evil to come. 3. For the humbling of the rest which remain behind. 4. For the hardning of the wicked. Therefore ye precious Saints you ought to be quiet, and to submit to the will of God, and say with *David, I was dumb, and opened not my mouth, because thou didst it*, Psal. 30. 9. Now I beseech you, both Saints and Sinners, to consider of these things, and the God of Heaven give you understanding in all things which concern his Glory, and your eternal Good.

The End of the Second Sermon.

Watch and Pray.

Mark 14. 38. *Watch and Pray, lest you enter into Temptation.*

AS Christ is the Church's Friend, so Satan is the Church's Enemy. Her greatest Enemy. Her cruelest Enemy. Her worst Enemy. Her continual Enemy. He that makes War against

againſt the Remnant of his Seed, which keeps the Commands of God, and have the Teſtimony of Jeſus, *Rev.* 12. 17.

The Devil envies our happineſs, and ſeeks our ruine. 1. By Tempting of us, 1 *Cor.* 7. 7. 2. By perſecuting of us, *Rev.* 2. 10. 3. By Accuſing of us, *Rev.* 19. 12. 4. By Hindring of us, 1 *Theſſ.* 2. 18. 5. By Beguiling of us, 2 *Cor.* 11. 3. O Beloved! the Devil is the great Troubler of Saints. The great Deceiver of Nations. The great Devourer of Souls. The great Enemy of all Mankind, *who goeth about like a Roaring Lion, ſeeking whom he may devour*, 1 Pet. 5. 6. But now here is the Churches happineſs, That *Chriſt is her Friend*, Cant. 5. 16. Her greateſt Friend, her deareſt Friend, her loving Friend, her beſt Friend, her conſtant Friend, her ſympathizing Friend, her mighty Friend; by his Blood ſhe overcomes the Devil. By his Graces ſhe reſiſts the Devil. By his might ſhe treads him under her Feet. And by Faith in his Word ſhe quenches all the fiery Darts of the Devil. O! tho' *Satan* hates us, *Chriſt* loves us. Tho' *Satan* condemns us, *Chriſt* juſtifies us. Tho' *Satan* accuſe us, *Chriſt* clears us. Tho' *Satan* tempts us, *Chriſt* ſtrengthens us. Tho' *Satan* ſeeks to deſtroy us, *Chriſt* preſerves us. Tho' *Satan* buffets us, *Chriſt* aſſiſts us. 1. By his Spirit. 2. By his Promiſes. 3. By his Graces. 4. By his Preſence. 5. By his Word. 6. By his Interceſſion. 7. By his Power. 8. By his Miniſters. 9. By his Examples. 10. By his Prayer.

O!

O! the *Lord Jeſus* hath a great Love to us, and care for us, and therefore he counſels us in the words of my Text, *To Watch and Pray, leſt we enter into Temptation.* Theſe are the words of our *Lord Jeſus* to his Diſciples, they having been ſlumbering and ſleeping, when *Chriſt* commanded them to watch. They contain firſt, a Suppoſition of their entring into Temptation upon which *Chriſt* grounds a mendatory Exhortation, ſhewing them the way how to avoid it in theſe words, *Watch and Pray*, &c. Hence we may raiſe theſe two Points of Doctrine.

Doct. 1. *That a Child of God is attended with Temptations.*

Doct. 2. *That the only way to avoid the evil of Temptation, is to Watch and Pray.*

For the firſt of theſe, we may obſerve this Method. 1. Of the Tempter. 2. Of the Temptation. 3. Of the Manner of their Working, with Reaſons why they have ſo much Power.

1. We have four ſeveral *Tempters* in Scripture.

1. God tempting Man, *i. e.* trying and proving Man, as in *Deut.* 8. 2. Thus God tempted *Abraham*, Gen. 22. 1. Which is interpreted, *Heb.* 11. 17. *By Faith, Abraham, when he was tryed, offered up Iſaac*, &c. This tempting is not to evil, nor for our hurt, but God tempts upon theſe Accounts.

1. For the Tryal of his Peoples Fear; as in that of *Abraham*, Gen. 22. 12. *For now I know that thou feareſt God, ſeeing thou haſt not withheld thine only Son from me.*

2. *God*

2. *God* Tempts for Tryal of their Faith, he proves them in some thing that's near and dear to them, perhaps deprives them of some special necessary mercy, to see whether they can trust him, and believe in the want of it; whether they can live by Faith upon the *God* of mercies, when the mercies are gone, as it is written, *The just shall live by Faith*, Heb. 3. 4. Rom. 1. 17. And it is said of *Abraham* when he was tried, he offered up *Isaac*. *Heb.* 11. 17.

3. Again thirdly, The Lord tempts for the proof of their Obedience; thus the Lord speaks to *Abraham* after that Tryal: *And in thy Seed shall all the Nations of the Earth be blessed*; why? *because thou hast obey'd my voice.* In all this, the Lord seeth what is in our hearts, as he said to *Israel* of old, *Deut.* 8. 2.

2. We may find Man tempting God too, that is, provoking God to jealousie and wrath; this did the Children of *Israel* at the Waters of *Meribah*, Deut. 6. 19. *Ye shall not tempt the Lord thy God*, Exod. 17. 2 *Wherefore do you tempt the Lord thy God?* Exod. 17. 2. *Wherefore do you tempt the Lord?* But first of all, we tempt God when we doubt of his Power, as when we are in any strait or difficulty, we mistrust the Power of God to deliver us, or bestow any mercy upon us which we stand in need of, as that Lord did on whose hand the King leaned; who said, *If the Lord would make windowes in Heaven, might this thing be? when God had promised in time of Famine that on the morrow there should be plenty*, 2 Kings 7. 2.

2. We

2. We tempt God, when we doubt of his Mercy; for God is mercy in the abstract, and it is a part of his glorious stile: therefore he cannot endure to lose so great a part of his honour, but is provoked by it.

3. When we call his Faithfulness into question, what greater disparagement or more disgraceful thing can there be to a man, than to be wrongfully accused for falsifying his word. Then how much greater provocation is it to the great God; to be impeached for breach of promise, and counted unfaithful, who cannot lye? *Heb.* 6. 18.

Lastly, when we murmur at the hand of God, at any of his Judgments, thus *Israel did at Meribah*, Exod. 17. 23. and this doth exceedingly inflame and excite the wrath of God. We cannot dispose for our selves, and yet we are angry at the Providence of an All-wise God. We sin, and are not troubled that God corrects us for sin.

2. In the next place, our Lusts are Tempters, as *James* 1. 14. *Every man is tempted, when he is drawn away of his own heart's lusts, and enticed.* Our lust strive within us to be sinfully satisfied, and the flesh wars against the spirit, the heart sometimes alluring; and this comes to pass, 1. By representing some sinful Object, it is not good to nourish such Conceptions; but smother them in their first appearance, else sinful thoughts grow upon us. 2. By presenting some desirableness in the Object, but be quick sighted;

ed: sin, however it seems fair under some colourable pretext, is indeed upon good deliberation, not at all to be desired; but sometimes it comes cloathed in such a glorious garb, as if it meant no harm, that you must be fain to fly to God by *Prayer* against his Temptation. 3. There's a perswasion to consent to the sin; but be not perswaded to offend your Father. Oh! how will our Lusts gain upon us, if we do not resist? strive with all your might; the greater your allurment to sin is, the greater the sin is. I appeal to Saints experience.

5. In the fourth and last place, We have the Devil tempting Man: he is called the *Tempter*; *Mat.* 4. 13. And indeed this is the grand Tempter, that makes use of our Lusts, as a subservient *Organ*, or Instrument for his Temptations against the soul; and indeed were it not for our Lusts, it would be in vain for Satan to tempt. As we see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful Lusts, but Satan must come by word of mouth to tempt him, as *Mat.* 4. 1, 3. But here it might be enquired, how shall I know when Satan raiseth the Temptation? 1. I answer, first, when it comes strongly and forceably upon the soul, as it were with a double power, even overthrowing the soul (almost) at the first encounter. There's a double strength in the stroke 2. When it is of long continuance, as that was which *Paul* besought the Lord thrice for, 2 *Cor.* 12. 2. Satan stirs up the heart afresh, and

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the lusts of the heart. When the fire is ready to die and go out, he blows it up again, adds life and strength to the temptation, which else could not last long. The lusts they are the combustible matter, and Satan he inflames and sets them on fire. 3. The temptation, when tho' it may be weak at first, yet at length by degrees, it grows stronger and stronger. Satan begins to reason with, and perswade the soul by plausible arguments. 4. We may perceive the working of the Serpent the Devil: when the temptations is full of Wiles, and subtil Delusion, *Ephes.* 10. 11. 2 *Tim.* 2. 16. *Rev.* 2. 24. The more intricate and full of subtilty the temptation is, the more cause there is to suspect Satan is very busie for the entnaring of the Soul.

4. Lastly, the more it is in direct opposition to God an his commands, or the like, we may be the more sure it is of Satan's framing. For the heart and its lusts seek for satisfaction, and them are still, (if Satan joyn not) though God be not so directly opposing. But the Devil strikes always at God in his temptations, if not always, yet most frequently. Thus much for the tempter; now for the temptation it self: There are several sorts of temptations; but to reduce them all to these three heads, they do concern and strike first of all at God; this being Satan's great aim, to oppose God, as two enemies always in direct opposition one to another, and thus he resolves either.

1. As to the being of God, calling in question

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the very truth of the Essence of the great God causing the Soul to doubt whether there be a God or no, like *Pharaoh*, *Who is the Lord?* &c. *Exod.* 5. 2.

But *Secondly*, some Temptations touch upon the nature of *God*, as to the manner of his Being, the Mystery of distinct Persons, as to their offices and operations, in the individual *Godhead*. God the Father, God the Son, God the Holy Spirit, and yet all but one God, blessed for ever. Again, as to those Divine inseparable Attributes of God, his Independancy, Purity, Immutability, Greatness and Eternity, his Goodness, Grace, Mercy, Love, Patience and Justice. I say sometimes a doubting of those things is our temptation, yea, and could Satan prevail, we should flatly deny his Being, Nature, Properties and all. Look stoutly on, and resist strongly such Temptations as these which do immediately and presumptuously intrench upon God's Soveraign and sole Prerogative. And if I mistake not, a great device of Satan in this stratagem, is to perswade the Creature from all dependancy upon a Creator, that so being left to its self, and standing upon its own strength, he may more easily destroy it. For what's the Creature without the Creator's Power.

Again; some temptations touch our Spiritual being. Such as are an evil heart of unbelief, mistrusting the grace of God, despairing of the goodness of our Condition. Satan would faine raise the very foundation of Spiritual existence,

Adopti-

Adoption, Justification, and hopes of Salvation: It is his great design to shake the very ground-work of this building, and to perswade that all's false. But this temptation is fruitless, when we build aright upon a right foundation, by Faith accompanied with repentance from dead works upon Christ Jesus, as the alone Author and Meritorious Cause of our Justification and eternal Glorification.

2. Lastly, Satan by his fiery darts strikes at our well-being, to disturb our peace by the omission of some Duty, or Commission of some sin; When he finds he cannot prevail to destroy our being, then he would deprive us of well-being, our joy and comfort. But know, though these Temptations may trouble us, yet shall they never destroy us. Now for the manner of these Temptations how they work.

1. When we fall under any want, strait, change of *Providence*, or the like, then is a time for temptation to work; as when Christ had fasted, and was an hungred, then comes the Tempter, *If thou be the Son of God, Command that these stones may be made bread*, Mat. 4. 3.

2. When we are first turning from sin to God, then we are sure to meet with a Temptation will be busie.

3. When we are troubled, dejected, disconsolated, either as to our outward or inward estate, then beware of Satans temptation, he will be furthering our disquietment.

4. When we are arrived to some good hopes

through

through Grace, to some Confidence in the mercy of God the Father, through his Son Jesus Christ; then also shall we find the battering assaults of Satan to shake your Confidence: but be sure always that the ground of your Confidence be good, established upon that everlasting Rock Jesus Christ. For, if I mistake not in my observation, there are two great Rocks which Satan strives to split a Soul upon; *Presumption, and Dispair.* Sometimes endeavouring to cause souls to flatter up themselves, and think Grace is theirs, Christ is theirs, and All is theirs, when it is nothing so, but that he might carry them blind to Hell, hood-winking their souls so, that they never come to see throughly their bad condition, but think always their condition good. The other Rock is Dispair; Satan striving, if he cannot blind them as he doth the other presumptious souls, yet to make them go sorrowing all their days, thinking they shall never obtain that mercy which others think they always had.

5. Satan suits his Temptations to our Dispositions; he hath various Objects for divers Spirits; for proud haughty Souls, for lustful Hearts, for the covetous Worldling, for the prodigal Son, for the rash giddy Brain, for the sluggish Drone, for the melancholy Person, for the light chearful Spirit, especially these two, either sinking the one in the terrible waves of black and dreadful thoughts, or tossing and lifting up the other with the wind of foolish fancy. Oh! What

What black apprehensions shall the one have of it self and God; and what light and slight thoughts the other of the present state, and of eternity.

Lastly, Satan aims to lull the soul asleep in carnal security. And to this end presents great sins as small, and little sins (if any there be) as not at all: But sometimes he will add by temptation, as it were a multiplying glass to the soul, so that then every sin looks with a gastly countenance, is thought to be the sin against the holy spirit, and unpardonable sin.

Having thus shewn how, and upon what occasion Satan works; I shall take occasion to enquire, why they have so much power, many times as to prevail.

1. Because of the Tempter's power, he is perhaps too strong for the Soul.

2. Because of the Tempter's Policy; if he cannot prevail by *open force*, the soul being well and strongly grounded, then he invades by *subtle devices*, and *secret stratagems*, so that the soul cannot escape by strength only, and therefore (wanting Wisdom to evade his cunning framed Arguments) is baffled by him and overthrown.

3. The enticing nature of the Tempter's baits, as to instance in one case, Oh how many poor sincere souls, yet guilty of too much curiosity, have been intangled by curiously glorious, and gloriously curious Tenets, which were no better than the deviliſh temptation of that Helliſh Temprer! How many (which yet is strange to think, tho' there is reason to fear it) may

after their seemingly comfortably, really comfortless, wandring walkings through ways of truth, have cause to sit down, and set down their steps, marking for every step a sin, and for every sin letting fall a *Tear of Blood.*

4. Temptations often prevail by reason of the strength of corruptions, which the tempter works upon. Were there no corruptions, there would be few or no temptations; I am sure they should not prevail.

5. Lastly, The tempters prevalency proceeds from the weakness and low estate of the inward man. Sin is never at a higher flood, then when Grace is at a low ebb. It is a hard matter (believe experience) to keep the soul from sinking at such a time. Nothing more easie than to thrust one under water, when the depth of the water is more than the heigth of the man.

Obj. But now, to make sure the Doctrinal part, I shall lay down some Reasons, why the People of God are thus attended with *Temptation*; for it is a Natural Objection against this Point, *Why will the Lord, who is so merciful to his People, suffer them to be thus used and buffeted by Temptation?*

Answ. *I Answer in general, on God's behalf, that he is nevertheless tender in it, as will appear in particular thus:*

1. *Because one end seems this, that they might know themselves the better, and see what they are Naturally; were it not for Temptation, we should not come to know our own Corruption, we see by this what*

what Lust is most prevalent in us, according to that in Heb. 12. 1. The sin that doth so easily beset us; *and what Satan makes most use of against us: we learn by this our own weakness to resist without assisting grace.* 2. *Again, It is for a Saint's Exercise: This tempted condition is God's Artillery, his School of Arms, wherein God brings up his Children, trains them and instructs them, how to clasp on their Helmet of Salvation, to put on the Breastplate of Righteousness, to hold out the Shield of Faith, to brandish the Sword of the Spirit. In a word, how to put on the Lord Jesus Christ, even our whole Armour of Righteousness.* 3. *That we might know our Enemies, that we may be the more watchful over Satan, Sin and the World.* 4. *That we might long to be at home with our Father, that we might be weaned from the Milk, and drawn from the Breasts of this present World.* 5. *Lastly, The Lord doth it to beat down our Pride and keep us humble; we should else be too much lifted up through our continued spiritual prosperity; and thus it was with Paul,* 2 Cor. 10. 7, 8.

This Doctrine may afford us this useful Application.

1. By way of Information. 2. Reprehension. 3. Examination. 4. Consolation. 5. Exhortation.

1. Information. It may inform us, (1.) Of the Devil's Enmity, who is so much the Saints Foe, as that he will not let them be quiet. This Old Serpent, at first deceived *Adam*, and deprived him of Paradise; yea, and ever since he hath been, and still is very busie to dispossess the

Saints if possible of their Spiritual Paradise. 2. We learn hence the *remaining seed* of Corruptions that are in the best of Saints; without which (as I noted before) the *Devil* would tempt in vain. 3. We may perceive what is the Saints state here below, it hath indeed many fair pleasant Prospects to the Christian eye, (I mean the eye of Faith) but the way is a tempted, troublesome, dangerous way, *Acts* 14. 22. 4. It may teach us the Wisdom of God, and his great care of his Saints, who make use of Satans *enmity*, and our *corruption*, to do us good withal.

2. Reprehension: And thus it proves those who think it an easie matter, a thing of nothing to be a Christian. 3. It reproves such who censure poor, tempted afflicted ones. 1. Under their temptations, though not overcome. 2. When fallen, and oh how rash and unchristian like are they! 3. It is an occasion of Rebuke to those who think it strange, that either themselves or others should be tempted.

3. Examination. This in these particulars. 1. To examine who is the Tempter, according to *page* 2, 3, 4, 5, 6, 7. 2. To examine the Temptation, see *page* 8, 9, 10, 12. 3. To examine the frame of our hearts; under Temptations, whether we carry it lightly and indifferently, or are grieved and troubled for them.

4. Consolation. From these Arguments:

Arg. 1. *A Tempted Condition is frequent among the Saints, yea, and so usual, that I may confidently question, whether ever he were truly a Saint, that*

is not Tempted? And for this Aſſertion there's a cloud of Witneſſes in Scripture; one in 1 Cor. 13.

Arg. 2. *God hath promiſed Aſſurance to Tempted ones,* 2 Cor. 12. 9. My grace is ſufficient for thee, &c. *God is able to help, as thou canſt be weak when thou art Tempted.*

Arg. 3. *Chriſt was Tempted that he might know how to ſuccour thoſe that are Tempted,* Heb. 2. 17, 18. *Read from verſe* 9.

Arg. 4. *It is bleſſing, or a bleſſed thing to endure temptations.* James 1. 12. and 5. 11.

Arg. 5. *The Saints temptations are needful for them* 2 Pet. 1. 6. *Thou canſt not be without them.*

Arg. 6. *They are but for the Tryal of Faith,* 1 Pet. 1. 7. Jam. 13. 5. *And ſhould we be grieved, that our Faith is proved? The Goldſmith rather uſeth than avoideth the fire, for the trying of his Gold. Neither is Gold diminiſhed, but rather its worth is more fully known when the droſs is gone: This is the tryal that doth try all the Faith of every Child of God.*

Arg. 7. *God hath promiſed the burden ſhall not be too great for us to bear,* 1 Cor. 10. 13. *This is ground of Comfort, to know we ſhall not be overmatched by the Temptation.*

Arg. 8. *A great comfort it is, that God thinks upon us at ſuch a time, we are ſure of this, both becauſe of the Temptations, and alſo the ſupport we have under them.*

Arg. 9. *It is a great ſign of Gods Love, elſe he would never take care to try and purge us.*

Arg. 10. *Many times it goes before ſome ſignal*

Providence: And we may take it as a great sign, that God is about to do some great thing for us, or we must be employed in some great work for him. Thus he did with Israel, *proved them forty years before he gave them to possess the Land.*

Arg. 11. *Be not disconsolate; strong and long enduring Temptations, when meeting with assistance, are a strong argument of a strong Faith, and especially of the growth and encrease of Faith. But to be brief.*

Arg. 12. *Consider the Saints condition here is not their best state. There's Heaven to come yet, where there's no Tempter.*

Arg. 13. *We have not been so much or so often Tempted, as we our selves have Tempted God.*

Arg. 14. *The Devil's Temptations, though they be evils, yet are not the Saints evils unless they are overcome by them.*

Arg. 15. *It is a great sign, as of God's love so of Satan's hatred, and so consequently a token that thou art none of his, but God's, else he would never rage thus. The Devil makes no such ado with wicked ones.*

Arg. 16. *As our Temptations now abound, so shall our Joy (in time) much more abound.*

Many Arguments for Consolation I might make use of, and much more enlargement upon these; all which (for brevity sake) I here omit.

5. For Exhortation. 1. Beware how you tempt the Devil to tempt you; how you give an occasion by indulging any sin or lust. When you are tempted, be not cowardly, but couragious; do

do not fly but resist, *James* 4. 7. 2. Beware of *Pride*, when delivered out of temptation this makes us fall into dangerous relapses.

Having finished this *Point*, I proceed to shew in the next *Observation* how we may avoid the evil of Temptation.

Doct. 2. *The only way to avoid the evil of Temptation, is to Watch and Pray.*

In the handling of this *Doctrine*, we may consider these four things: 1. What it is to Watch. 2. What it is to Pray. 3. The Proof of the Point.

1. How Watching and Praying may conduce to our escape from the Evil of Temptation.

Concerning the Duty of Watching, Observe,

1. What Watching implies. 2. How we do to Watch. 1. Watching implies, 1. A continual walking, like the Spouse, *Cant.* 5. 2. 2. A diligent hearkning. Thus the Watchman, *Isa.* 21. 7. 3. A constant readiness. *Peter* exhorts under a Metaphorical Expression, 1 *Pet.* 1. 13. *Gird up your Loins*, i. e. Be ready; it is taken from the *Jews* long garments, which they used to gird about them, that they might run with less interruption.

2. How we do to Watch, I shall but name the Particulars. 1. Let the Heart be continually fixed upon God. Oh! how will this cool our affections to the World, and kindle the fire of Love to God. 2. Let the eye be much upon self, this will keep us low in spirit: *And blessed are the poor in spirit, for theirs is the Kingdom of Heaven*, Mat. 5. 3.

3. Beware of Drouſineſs: we ſhould ſhake it off by Prayer. 4. Be well reſolved by Spirit, mind that of the Prophet, 1 *Kings* 18. 21. 5. Be ſure all be well within, be ſure the Foundation be Chriſt; let there be no ſin unrepented of, that will breed ſorrow, harbour no enemy, no luſt in the ſoul, *Prov.* 20. 9. 6. Truſt not thine (no, no, not thine own) heart, but regulate it by the *word of God*; for the heart is deceitful, *Jer.* 17. 9. And he is a fool that truſts his heart, *Prov.* 28. 26. 7. Keep therefore a *narrow eye* to the heart, *Prov.* 4. 23. 8. Call thy heart often to a *ſtrict account*, *Pſal.* 4. 4. Examine diligently, *What have I done? What do I know? What am I about to do?* 9. And if there be any thing out of order, tarry not but repair it ſuddenly. Lay ſin upon Chriſt, and then mourn over it. 10. Let nothing be ſuggeſted, and preſently entertained but firſt brought to tryal. See if it be the will of God, if it be for his Glory; it is not his will, *&c.* 11. Be ſure to keep Conſcience clear, a little filth (here) ſtops all the Channel. It is dangerous to know of but one ſin, and not confeſs it; much more dangerous to know thy ſin, and wink at it. 12. For this end keep an open ear to conſcience, let it ſpeak. 13. Let the mouth be ſtopped to ſin, and the hands tied from wickedneſs. *David* prays, *that a Watch may be ſet to the door of his lips*); and certainly it is very needful. 14. Let the whole Armour of God be one, *Epheſ.* 6. 10. *to* 18. Thus much concerning Watching, now concerning Prayer.

Conſider, 1. What *Prayer* is. 2. The *ſeveral kinds* of

of Prayer. 3. The manner how we are to pray.

1. Prayer is the outward enlargement of the Souls inward breathings; it is a work of Gods Spirit, and ſo flows out of the Spirit and Heart of man, *Zech.*12.10. *Rom.*8.26,27. *Jude* 20. 1 *Cor.* 14.19. *Pſal.*62.8. & 42.4. Prayer is a talking of the heart and ſoul with God, and of ſuch a heart as is prepared by God, *Jer.*29.15. *Pſal.*27.1. *Pſal.* 10. 17. 2. And thus it is either mental in the heart only, *Exod.*14.15. 1 *Sam.*1.13. or elſe vocal uttered by the voice, *Pſal.* 77. 1. Again this is ſecret Prayer, when we pray alone. Thus *Daniel* did, when he ſet open his Windows, *Dan.*6. 10,11. Or more Publick, when we pray with others in the Family, Congregation, &c. And *here* let ſome Preparatives to Prayer be added.

1. Pray, that you may *pray*; lift up your *eye* and your heart to God, *when* about to pray, this did *David*, *Pſal.* 141. 1, 2.

2. Meditate, 1. On Gods Sufficiency, and *eſpecially* his promiſes, *Pſal.*50.15. *Mal.* 7.7. this *will make* you confident in Prayer. 2. On thine own *want* and vileneſs, that thou mayeſt be fervent, ſo did *Ezra.*9.6,7. 3. On the great Majeſty of God, to beget humility and lowlineſs of ſpirit, *Eccl.*5.2. *Gen.* 32.9,19. 4. On the relation thou ſtandeſt in to God by Chriſt as thy Father.

3. Now are we to pray, 1. We muſt pray *what we* underſtand, and underſtand *what we pray*, 1 *Cor.* 14. 15.

2. We muſt pray in the *holy Spirit*, be *directed by it*, *Judg.*20. *Rom.*8.26. 3. In the name and

Mediation of Christ, *i.e.* relying upon the merits of his, not our Righteousness, *Joh.* 14.13, 14. *Ja.* 16.23. 4. With Faith, believingly, that God will give us what is good for us, *Jam.* 1.6, 7. 5. With *humility* and *acknowledgment* of our own unworthiness, *Psal.* 1.7. 6. With an heart willing to be cleansed by the blood of Christ, *James* 4.6. from every pollution, *Heb.* 10.12. *Ps.* 66.18. 7. With love to the Saints, *Mat.* 6.14, 15. 8. With zeal and fervency, *Jam.* 5.16. 9. Do not give off, but *wrestle* with God for a blessing *with unwearied constancy*, *Luke* 18.1. *to* 9. *Mat.* 15. 10. Pray for heavenly things first and most: seek earthly things in the second place; the one *absolutely*, the other *conditionally*, *Mat.* 6.33. 11. Pray for things agreeable to God's will, 1 *Joh.* 5.14 *Mat.* 20.21. 12. Take heed you love not long Prayers, and think to be heard, because they are long, *Mat.* 6.7.

Now I come to the Proof of this Point, That the *only way* to avoid the evil of Temptation, is to *Watch and Pray*. This is clearly stated in the *Text*, so that it scarce needs more confirmation; only take that of *Paul*, when buffeted by Temptation, *For this*, saith he, *I besought the Lord thrice*, 2 Cor. 12. 8. *There is great need of Watching and Praying.* 1. Before we fall *into temptation.* 2. When we are *under temptation.* Now *Watching and Prayer* conduceth to the anticipating the assaults of Satan, frustrating temptation. First of all for Watching. 1. It sets us in a readiness for an assault. When we are expecting we shall not be taken unprovided. 2. It adds resolution, to stand

ſtand it out againſt Satan. We know ſuddenneſs ſtrikes us into fear, when expectation and deliberation encreaſeth courage. 3. It is a countermine to all *Satan's ſtratagems*, it will deceive the Deceiver, to find us watching with ſpiritual diligence when he would have us ſleeping in carnal ſecurity. 4. Watching ſecures us from much evil that might be added, in caſe we were drawn to the temptation. For ſecurity is no better than a temptation, eſpecially at ſuch a time. 2. For Prayer. This conduceth to avoid the evil of temptations; becauſe it fetcheth help from God in whom is all our ſtrength. For it is God's promiſe, *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me*, Pſal. 50. 15. It is a great comfort under temptation to have a God to go to, eſpecially one that is able and willing to help.

This may inſtruct us, 1. Then there is great need of watching. It is certainly an univerſal neceſſary Duty for all Saints at whatever time to watch: ſo ſaith Chriſt our Saviour, *What I ſay unto you, I ſay unto all, Watch*, Mark 13. 27. The great end of this Duty, is the coming of the Lord Jeſus. *Watch*, ſaith Chriſt, *for you know not what hour your Lord doth come*, Mat. 24. 42, 44. *There are three Conſiderations may move us to watch.* 1. Let us conſider who we offend and diſhonour by our neglect in watching, no leſs than God; and would we rather then want a nap of ſecurity, diſpleaſe our God; is God no more worth to us than ſo? Let us ſeriouſly weigh how great

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an offence, how great a dishonour to God our *unwatchfulness* is; and this will engage us to watch 2. Let us consider, whom we gratifie and advantage by *our neglect*; no less an enemy than *Satan*, the enemy of our souls. And shall we pleasure our grand Adversary, Oh no! then let us watch. 3. Whom we displeasure, it is our selves. And will we that our souls should be losers? If not, let us be much, yea, always upon our watch. But 2. It may inform us of the necessity of Praying at all times, *Pray without ceasing*, 1 *Thess.* 5. 17. So *David* would pray and cry aloud, *at evening, at morning, at noon*, Psal. 55. 17. And *Daniel prayed thrice a day*, Dan. 6. 16. It is the *duty* of all and every Saint in all conditions. In spiritual things.

Pray for Grace, that God would give and increase it, either in thy self or others. 3. Pray against sin, against the guilt of sin, against the power of sin. 2. Pray against Satan's Temptations. 1. Against the occasion of temptation. That if it be possible, thou mayest shun and escape the very appearance of it. 2. That the strength of corruption within and the power of temptation without, may not be so prevalent, as to lead thee captive to evil. 3. Pray, that the entrance into temptation may be no *disadvantage* to thy grace, and that the escape out may be no *impeachment* to, but rather for the *advancement* of God's glory.

1. Pray for nothing but what thou standest in need of. Unnecessary things are not to be the subject of our Petitions. And therefore our Saviour

viour bids us pray for our daily Bread: And ſo that good man *Agur*, *Give me neither Poverty nor Riches*, Prov. 20.7,8,9.

2. Even in theſe things pray with ſubmiſſion to the will of God.

3. If Watching and Prayer be the means to eſcape the evil of Temptation, then the Strength of a Saint is not ſufficient, No, we muſt go to God for a deliverance.

4. If we do Watch and Pray, all other ways and means are irregular at leaſt, if not ſin.

Thus much for Information. Now for Exhortation.

1. Watch and Pray continually, and eſpecially at a time of Temptation.

2. Be ſerious in Watching and Prayer, ſome do it between hot and cold, or by fits, or with much lightneſs of Spirit. But ſaith the Apoſtle, *Be Sober, and Watch unto Prayer.* Sobriety and Seriouſneſs becomes thoſe that call upon God.

The End of the Third Sermon.

Conſiderations of Death; *Containing ſome few Reaſons why men fear it, and oppoſite Reaſons by way of Anſwer, why they ſhould not fear it.*

Object. 1. FIrſt, Becauſe thereby we are deprived of that exerciſe of all our ſenſes; So that whatever Delight, either our Taſte, Smell, Hearing, Sight, or Feeling hath afforded us, we ſhall enjoy the ſame no more; whileſt (perhaps) many Generations after us ſhall have the fruition thereof.

Anſ. 1. *Firſt, As the exerciſes of our Senſes afford opportunity of Delight, ſo are they thereby capable*

of

of annoying and grieving us. As the Taste, by bitterneſs and ſharpneſs, &c. The Smell by noiſom pollution, corruption, &c. The Hearing by terrible and hideous noiſe and evil tidings. The Sight by loathſom, affrighting and miſerable appearances. The Feeling by tedious pains, &c. Again, We have had the benefit of ſurviving former Generations, who were liable to what we are: and ſo ſhall thoſe be that ſucceed us.

Obj. 2. But that which aggravates the evil hereof, is a man being cut off in *the flower or ſtrength of his age*, whereas if he live *the common age of man*, he ſhould the more contentedly leave *his life*.

Anſ. *Why what is man? Is he not a flower, and as graſs, and the like? And are they not cut off in their beſt Eſtate? And may not God, when he walketh in, or vieweth his Garden of Humane Flowers, have as much liberty to crop them, as men have of theirs? Sure yea: for all are his.*

2. *And though God permit ſome men to live as long as an ordinary courſe of nature, tho' it be ſeventy years, (which is judged the moſt common) or more; yet he hath not promiſed ſo long life.*

3. *And tho' ſome live ſo long, yet conſidering the Wars and Plagues, and other Diſeaſes among men, it is not without reaſon thought, there are many more die, who have not lived according to the courſe of Nature.*

4. *As we conclude, that no perſon better, or ſo well as the Gardiner, or ſuch as ſowed, planted, dreſſed, and frequently practiſeth about the Flowers and Plants, knows when, and for what reaſon to gather and pluck up; ſo no perſon knows better, nor ſo well,*

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as God knows, when to cut or pluck up what he hath planted in the world, who doth all his actions upon good and weighty reasons, even greater and better than any Gardiner or other Person hath, for what he doth in his concernment.

Obj. In death a man becomes a loathsome spectacle to all beholders, insomuch that the sight and smell of the Survivers find not more noysom offence from, and account not more vilely of the most loathsome Creatures in the world, than of a dead and rotten Corps of Mankind; is not that grievous, to become, *from a delightful Companion,* an *abhorrence of all People?*

Ans. 1. *True, being dead, a man becomes a loathsome spectacle to all beholders. And do not many Diseases, to which a man is incident in his life, effect the same in beholders?*

2. *Though man do become by Death what is suggested, yet hath he then no sence thereof; and in that is the Proverb verified,* (What the Eye seesnot, the Heart rues not) *for look on man in that case (as we may) as a dead lump of Corruption, and what of misery can we apply thereto? who looks on a Dunghil or a Jakes, and saith, Alas, for its misery? the same feels not and knows not any; for that although the thoughts of such a Condition by Death grieves us whilst living, yet in that condition it self, we shall be free from such grief.*

3. *Again, Consider, that we were but earth before we had life; and being dead, we return to our first estate; and though withal, we become for a season more impure and corrupt than barely earth,*

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yet in time we ſhall become very duſt, when the putrifaction is conſumed; and in that ſence (but eſpecially in a more excellent) will that ſaying be fulfilled. viz. Corruption ſhall put on Incorruption.

Object. 4. Death deprives man of his ſociety with whom he hath had a ſweet converſe.

Anſw. 1. *True, but it is in order (if he die in Gods favour) to enjoy in good ſeaſon, better ſociety then men on earth have:*

2. *Beſides as thou looſeſt thy Friends on earth, ſo thou art rid of thy Enemies thereto.*

Object. 5. Though death may make a way for better ſociety then we have been uſed to here, yet who knows when it ſhall be, the Body not being to receive new life, till the general Reſurrection, which may be very long firſt:

Anſw. *Suppoſe it be ſo (as the moſt Chriſtians believe) that the beſt part of man receives glory and happineſs immediately after death, yet from the time of Death, to the General Reſurrection, at which time, all knowing Chriſtians believe the reward of the Righteous will not fail) the ſpace betwixt Death and it is but as one day, as he who by means of an Apoplexy or like occaſion ſleeps many days and nights without waking, cannot eſteem of the time he hath ſlept, anſwerable to the meaſure thereof. But it may be to him as one day or one night, and in this ſence may Death be reckoned (as uſually in the holy Scripture it is) a ſleep.*

Obj. 6. Suppoſe a man ſhould dye by the hand of a cruel Man-ſlayer, who delights in torturing and

and deſtroying the body of man, as hath been ſeen; would not the conceit of one ſo cruel, come to act his mind upon a perſon, make the thought of ſuch a death, more terrible, when a man is no more regarded than a dog, or a viler creature.

Anſ. 1. *Yea, But do not many, by reaſon of wounds and gangren'd members in their Life, for preſerving the Body, Limb, or Member, endure as great pain, and tremble as much at the ſight of the Chyrurgeon when he came to do his office on them, as a man doth at the ſight of the Executioner to do his? And conſider, That all that is commonly done at ſuch a Death, cauſeth leſs pain to them than what ſome do ſuffer by the cutting off one Limb, or curing ſome one Wound or Diſeaſe.* 2. *Again, Conſider, That the more of torment a man endures in this Life, whether Death or otherwiſe, the leſs he is like to ſuffer after this Life; and the more Bleſſing he is likely then to enjoy, if he be a good or a worthy man, ſuffering here as a Child of God, and not a Reprobate,* Rev. 18. 7. and 20. 4, 5, 6.

Object. 7. But in our preſent Eſtate we have Being, Life, Sence, and Reaſon; and in Death, we ſhall have (at the moſt) only Being, and is not that very grievous to conſider, that we ſhould be reduced to no better a condition, than a piece of earth, or a ſtone?

Anſw. *It is true, that the conſideration thereof is very grievous in it ſelf; but yet whilſt man hath Reaſon as well as Being, Life and Sence, let him uſe it to conſider alſo, that he hath no more cauſe to complain, that for a piece of the earth he now treads*

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on, if it should please God (at the first) to create thereof a man like himself, and shortly reduce it to its former state; for thus it is now with mankind in general.

Object. 8. It is confest that there is a Proverb, *(For one Pleasure a Thousand Dolers)* but it seems to be no better than a flourish of learned men, to colour over a bad matter. For although the miseries of man in this life are many, yet if the benefits therein did not surmount those miseries, it is likely, that men should not so much desire to continue therein, as now they do; and therefore who would not fear Death?

Answ. *Suppose it be granted, that the Proverb is but a flourish, and that the benefits of this life do surmount the miseries hereof: yet no man is able to say how long a person, in order to be happy, should live here to enjoy those benefits. But God he knows, and he hath appointed for men once to die, therefore rest satisfied in his wisdom for disposing of thy time for Death, concluding, that the same shall be in its due season.*

2. *Again consider, That it is God's Prerogative over all his Creatures, to dispose of them how and when he will.*

3. *Moreover, God hath already set the bounds of thy life, beyond which thou canst not pass; therefore patiently commit thy self to him in well-doing, and quietly satisfie thy self with his pleasure, making of necessity a vertue; for it is in vain for a man to strive against the stream, by tormenting himself with that which he cannot avoid: yet this doth not*

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hinder that all men may (yea ought to) uſe what lawful means God gives them opportunity of ſaving their lives.

Object. 9. Well, tho' it be granted that theſe Anſwers which have been urged, have (moſt, if not all of them) common reaſon and experience on their ſide; yet there remains further ground to fear death, as well from what the holy Scripture, as Nature or Cuſtom doth evidence, and that in part is this; *viz.* Death is reckoned the King of Terrors, as in *Job* 18. 14. Compared with *Heb.* 2. 15.

Anſw. *Death is indeed granted to be the King of Terrors, but that is in regard of a certain Sting that is in it; if that Sting be taken away, Death will not be ſo terrible as before, yea, it will be rather gain than loſs to die if that ſting reach not the party dying.*

Object. 10. I confeſs there may ſeem to ſome comfort in that Anſwer, if one knew how to eſcape that ſting, but that is a thing ſo difficult, that I greatly fear Death. If I were ſufficiently provided in that caſe, I ſhould have comfort.

Anſw. *It is true, that the difficulty lyes even there, where it is expreſt, but though it be ſo difficult, yea, impoſſible with Man, yet it is not ſo difficult with God, he hath ſufficiently provided for man in that caſe; for he that is King of Kings, hath ſubdued that King of Terrors, and done what is needful for man concerning the ſame; for which purpoſe ſee theſe Scriptures,* viz. 1 Cor. 15. 55, 56, 57. Joh. 3. 14, 15, 16, 17. *and part of the* 18. Rom. *to* 12. *and forward to the end of the Chapter.* Obj.

Object. 11. I grant it appears plain enough, that there is through Jesus Christ victory wrought over that enemy mentioned, and answerably the sting is taken away that I feared; I say taken away for some, but it seems not for all, because it is said, *The sting of Death is sin*; so that where sin is, there the sting is also; and I know my self a Sinner, therefore in danger of that sting.

Answ. *Indeed if thou knowest thy self a Sinner, and grievest not thy self for it, but art there with content neither repenting of, nor reforming from it, I cannot say the sting of Death is taken away for thee; but if thou dost truly repent of thy Sin, and endeavour with the heart to forsake sin, the sting of Death is taken away for thee? for the Scriptures tell us, Christ dyed for Sinners, that is to say, humble, penitent, sinners not for obstinate ones. A notable example whereof was manifested, when the Saviour of the World himself was held up,* viz. *in that of the two thieves; the one railed on Christ and was reproved, the other humbled himself, he also prayed, and received the answer of Salvation.*

Object. 12. Indeed that example (methinks) doth tend to prove what you say; but in so considerable a Case as this, a man would desire more than one witness.

Answ. *Therefore take more,* viz. *Prov.* 8. 13. *Isa.* 1. *from* verse 16. *to* verse 19. *Mat.* 9. 12, 13. 5. 8. 1 *Tim.* 1. 15, 16.

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Some further Grounds whereon a poor ſinner may expect Mercy through the Merits of Jeſus Chriſt.

1. THrough a ſence of Sin, ſo to look on the Lord Chriſt; as thoſe who were ſtung with Scorpions in the Wilderneſs, did on the brazen Serpent.

2. Next followeth humbling of the ſoul, the effects of which is to be ſeen in theſe Scriptures, *viz. Job.*22.29. *Pſal.*10.17. *Iſa.*55.15. *Jam.*4.6.

Which Humiliation begets a Self-Examination; by which knowing the Holy Rule of Life, and comparing a man's Life to that Rule, trying how his caſe is, he is thereby ready to ſay, (in reſpect to his miſery) as the Apoſtle doth, *Rom.* 7.6,10,11. *ſees himſelf a dead man in the ſence of the Law.*

Then that works in him a holy ſorrow, and that a repentance not to be repented of, *viz.* Repentance to ſalvation, *Cor.* 7. 10, 11.

It brings him to ſee, not only that he is a condemned or guilty perſon, but that he is irrecoverably loſt, muſt needs periſh, without ſome perſon as Mediator or Redeemer, do undertake for his Ranſome, or hath undertaken it; for that God is infinitely juſt, and he muſt have his Juſtice ſatisfied, and all that the poor ſoul can do, is but to amend his life for the future, walking more conformable to the Righteous Law of God than heretofore. But, alas! That is no more than what we ought to be for the time to come, it will not ſatisfie Divine Juſtice for the Tranſgreſſions already done againſt the Law of God,

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any more than a man's paying another, an enſuing Work, Month, or Year, for all he is engaged for within that ſpace of time, doth ſatisfie or clear the debt which became due in time before that week: Neither (indeed) can a man of himſelf, ſatisfie for what he ſhall owe to it, in the remaining part of his Life. Now this conſideration works the ſoul into a melting ſtrane, brings him on his knees, to ſay as the poor Publican, Lord, have mercy on me a ſinner; *and as the Prodigal humbled, and ſees all his rambling ſhifts in vain, for yielding him that ſolid comfort his ſoul thirſteth after; therefore reſolves to go home to his Father; and although he may look upon him, as engaged againſt him, (for which his ſoul knew there was juſt cauſe) yet he goes humbling himſelf to his Father, ſaying,* Father, I have ſinned, *&c.* and am no more worthy to be called thy Son. *Now obſerve the ſucceſs:* When he was yet a great way off, his Father ſaw him, and had compaſſion, and fell on his neck and kiſſed him; *And farther entertained him, not as a ſervant, as he humbly beſought,* (for the humble ſhall be exalted) *but a Son, and rejoyced in him,* Luke 15.

The *Aſſyrians* alſo knew what good this humble Application was likely to effect in an *Iſraeliſh* King, (1 *Kings* 20.31,32.) and if mercy be expected from one of thoſe Kings, then much more may it be from the Supream, the King of thoſe Kings, the Almighty, who hath promiſed large grace to humble ſouls.

So *Heſter*, (at the advice of *Mordecai*) Chap. 4. 5. made good proof of this humble way of addreſſing

addreſſing for Mercy, in a caſe otherwiſe deſperate, the ſucceſs whereas was; the Royal Scepter held forth, with Grace, to grant even beyond the Petition, though ſhe knew not when ſhe went about it, but that ſhe ſhould periſh, yet wiſely perceiving that ſhe muſt periſh if ſhe had not ſo applied, ſhe proceeded.

Thus it was with the Lepers, 2 Kings 7. 4. *if they went into the City, they ſhould ſuffer Famine; if they ſtaid where they were, they muſt die; they therefore would venture for relief amongſt their enemies, being ſure they could not be worſe then they were, they could but die one way or other: So when the Soul is thus brought to ſee its miſery, and humbles it ſelf throughly withal, is willing to embrace what means ſoever repreſents ſo much as a poſſibility of ſaving it; then God ſhews his mercy to refreſh it, according to that* 57. Chap. Iſa. Verſe 15, 16, &c. *To revive the ſpirit of the humble, and to revive the heart of the contrite ones.* So Pſal. 51. 16. Ezek. 33. 1. *And Chriſt comfortably invites ſuch a poor ſinner, that is weary and heavy laden with the ſenſe of his ſin, he invites him to come and receive reſt, and that the Goſpel doth in general, give encouragement to humble penitent ſinners, to expect ſalvation from the eternal God, the ſting before ſpoken of being taken away.*

Then being truly humbled under the ſenſe of that *miſerable condition*, which ſin hath made a man liable to, and being rightly deſirous of Salvation; that which is required of him, is only to believe, that the Righteous God, who

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might have made him eternally miſerable, hath notwithſtanding, through his tender compaſſion (his Mercy being above all his Works) reſolved on a way to ſatisfie Juſtice by acquitting the Guilty, who was no way able to pay a ſufficient Ranſome for his own Redemption, therefore provided a Price ſatisfactory, to redeem poor fallen man from the curſe: concerning which, both the Prophets and Apoſtles have witneſſed, as in *Iſa.* 53, and 55. Chapters. *Micha* chap. 5. v. 2. *Hoſea* chap. 11. v. 1. *Pſal.* 22. *Acts* chap. 1. v. 8. chap. 10. v. 41. And more Scriptures, that price of ſalvation being Jeſus Chriſt, of whom the Angels proclaim about the time of his entrance into the World, *Glory be to God in the higheſt, on earth Peace, Good will towards men,* Luke 2. v. 14. And the Evangeliſt *John, ch.* 3. v. 16. declares poſitive, *That God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have life eternal.* This is the term of Salvation, *viz.* Believing in his Son, to be that gift and ranſom, which the Goſpel generally holds forth to thoſe, who would know what they ſhould do to be ſaved. Withal, there muſt be an obedient Converſation, and that univerſally, to all God's Commandments, anſwerable to a poor ſoul's ability ſo long as life may laſt.

FINIS.